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ABSTRACT

Seventeen instructional units on Asian and Pacific culture, society, and economic life are provided in this handbook, the result of a workshop entitled "Pacific Rim Cultures in the Classroom." Most of the lessons include suggestions for classroom activities, quizzes, and supplementary reading matter. The instructional units are organized according to grade level. High school level units include: (1) "Washington Island Neighbors: The Philippines"; (2) "Group Identity versus Individualism in Japan and the USA"; (3) "Liberation of Women in USA and China"; (4) "Contemporary Chinese Life"; (5) "Comparing the Japanese and U.S. Business Environments"; (6) "Korea: Land of the Morning Calm"; and (7) "Leadership in China." Middle/junior high school units include: (8) "Are We Different After All?"; (9) "Culturopoly"; (10) "Travelers' Diaries"; (11) "Space Traveller: Teaching International Awareness through the Arts"; and (12) "What's in a Name?" Elementary units are: (13) "Appreciation of Culture through the Use of Global Folk Tales"; (14) "Heroes"; (15) "Why Rice?"; (16) "Korea through Storytelling"; and (17) "Korean Family Life." Two appendices include a list of Asian study centers and a list of sources of materials for teaching about the Pacific Rim. The names and telephone numbers are given of persons to contact for further information. (KH)

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November, 1985
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THE CULTURAL RESOURCES FOUNDATION

PACIFIC RIM CULTURES

IN THE

CLASSROOM

A WORKSHOP

18 INSTRUCTIONAL UNITS
FOR HIGH SCHOOL, JUNIOR HIGH SCHOOL AND ELEMENTARY TEACHERS
FOCUSING ON CHINA, JAPAN, KOREA AND THE PHILIPPINES

PREPARED BY
WORKSHOP PARTICIPANTS

EDITED AND DEVELOPED

BY

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OCTOBER, 1985

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INTRODUCTION

This collection of supplementary lessons about the Pacific Rim is the result of the "Pacific Rim Cultures in the Classroom" workshop, a project of the Cultural Resources Foundation. Directed by Elaine Magnusson and A. Barretto Ogilvie, the workshop offered to 70 elementary and secondary teachers resource speakers on the cultures of China, Japan, Korea and the Philippines; review of available classroom materials; technical sessions on the preparation of instructional units for the arts, language and literature, and social studies; and team development of the units. The workshop was made possible with the support of the Office for Multicultural and Equity Education, Superintendent of Public Instruction.

The participants produced units for this project, in addition to ideas, enthusiasm and good cheer. Unfortunately not all of the units could be used in this booklet. Units selected were based on: self-contained or based on readily available materials; usable by other teachers; and brief enough to fit into a few class sessions and the pages of this book. In a number of cases, the units were expanded to revised and additional materials included to make them more readily usable.

We hope you will not limit yourself to reading the pages designated for your level. All the lessons offer teaching strategies, factual information and tips which can be used in many ways.

An evaluation form is included in this booklet for your use and our interest in the value of the lessons included in this booklet. If possible please photocopy, fill out after you've implemented a lesson unit, and mail to the CRF. Your cooperation would be appreciated.

For further information about this project or other services and products, contact:

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The lesson units in this booklet are for illustration purposes only. While classroom use is authorized this booklet is not for sale or public distribution.

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EVALUATION INSTRUMENT

Teacher's Name_____

School_____Address_____

City_____State_____Zip_____

School Setting: ___rural ___suburban ___small town(under 20,000) ___small city (20,000-100,000) ___big city (over 100,000)

Grade level_____Subject_____# of students_____
Classroom Organization:
___heterogeneous ___departmentalized ___self-contained

___other(explain)_____

Name of Unit Used_____

1. Did you use this unit to teach about the Pacific Rim?
   ___Yes ___No

2. How much class time did you spend teaching this unit?

3. Would you teach this unit again? ___Yes ___No. Explain:

4. Did you encounter any problems using these materials?
   ___Yes ___No List the problems if anyk

5. Do you have any suggestions for additions to this unit?
   ___Yes ___No (If yes, please list)

6. Are there revision that you make these materials more useful? ___Yes ___No (If yes, describe below)

7. Did any unplanned or unexpected activities develop as a result of using the materials? ___Yes ___No (If yes, describe)

Rate the following questions according to the following scale: 1/yes or almost always 2/usually 3/sometimes 4/never 5/no or almost never

1. Were the descriptions of the activities clear and easy to understand? Cite specifics if you circled 3, 4 or 5 — 1 2 3 4 5

2. Did you find it possible to obtain need materials? (list those hardest to find) — 1 2 3 4 5

3. Did most of your students learn from the activities in which they participated? (what activities produced the least learning?) — 1 2 3 4 5

4. Did you students display particular interest in any specific activities? (Which ones?) — 1 2 3 4 5

5. Were the student handouts appropriate and did they contribute to the unit learning objectives? Which ones were not? — 1 2 3 4 5

6. Did you find the references helpful? — 1 2 3 4 5

7. Additional Comments...

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WASHINGTON'S ISLAND NEIGHBORS: THE PHILIPPINES

Jim Gobiet, Edmonds School District

Grade(s)	Subject(s)	Country/Culture	Time Required
9	Washington State History	Philippines	5 days

Objectives

At the end of this unit, the student will be able to:

1. Locate the Philippines and at least 5 of its neighbors.
2. Name at least five cultural groups in the Philippines.
3. Explain why there are so many cultural groups in the Philippines.
4. Compare and contrast U.S. and Philippine cultures and values.
5. Describe who Jose Rizal is.
6. List the major exports of the Philippines.

Cross-Cultural Skills

1. Recognize similarities and commonalities.
2. Recognizes that how people live and do what they do is influenced by their environment.
3. Distinguishes between myth, stereotype and facts.
4. Recognizes the influence of one's own heritage.

Materials (* indicates included with this lesson unit)

1. Philippines Treasure Box. Can be obtained from the Seattle Art Museum.
2. Map of the Philippines*[1]
3. Blank world map (page 57 in this booklet).
4. "Philippines-A fascinating Blend of Spain and Asia."*[1]
5. "Cultural Diversity in the Philippines and in Washington State"*
6. "Holidays and Celebrations in the Philippines"*[1]
7. "Cultural Values/Behaviors Comparison Chart"*
8. "My Last Farewell"*[2]
9. "Philippine Exports, Jan-July, 1984 and 83"*[3]

PROCEDURES

Day 1

1. Ask students what they know about the Philippines. Write down on board and on paper for later use.
2. Obtain Philippines Treasure Box from the Seattle Art Museum and have students share articles in the treasure box.
3. Distribute map of the Philippines. Ask students to identify problems in communication, transportation, interaction and governing related to an island-nation.
4. Distribute blank world map (page in this booklet) and assign students to identify at least six nations near the Philippines.

Day 2

1. Review map assignment.
2. Distribute reading "Philippines-A fascinating Blend of Spain and Asia." Give students 10 minutes to quickly review it. You may want to create a questionnaire to accompany the reading. Upon completion review the article with the students.
3. Focus in on the reading's section on "An Ancient History." Distribute "Cultural Diversity in the Philippines and Washington State." Lead a discussion on how or why both areas have such numerous cultural groups. Guide discussion toward geographic diversity in each area.

Day 3

1. Review yesterday's discussion.
2. Distribute "Holidays and Celebrations in the Philippines." Instruct students to examine the different festivities and to generate some generalizations about them. One generalization they should reach is the influence of Catholicism.
3. Explain to the students that regardless of the Philippines cultural diversity, many Filipinos share common values and behaviors (refer to previous activity). Hand out "Cultural Values/Behavior Comparison Chart." Divide class into small groups to explore and discuss U.S. responses. After 15-20 minutes ask students to share responses.

Day 4

1. Ask students about George Washington. Tell them about Jose Rizal, the "Father of the Philippines." Compare and contrast both national heroes.
2. Distribute "My Last Farewell," by Rizal. Read, review and interpret for students.

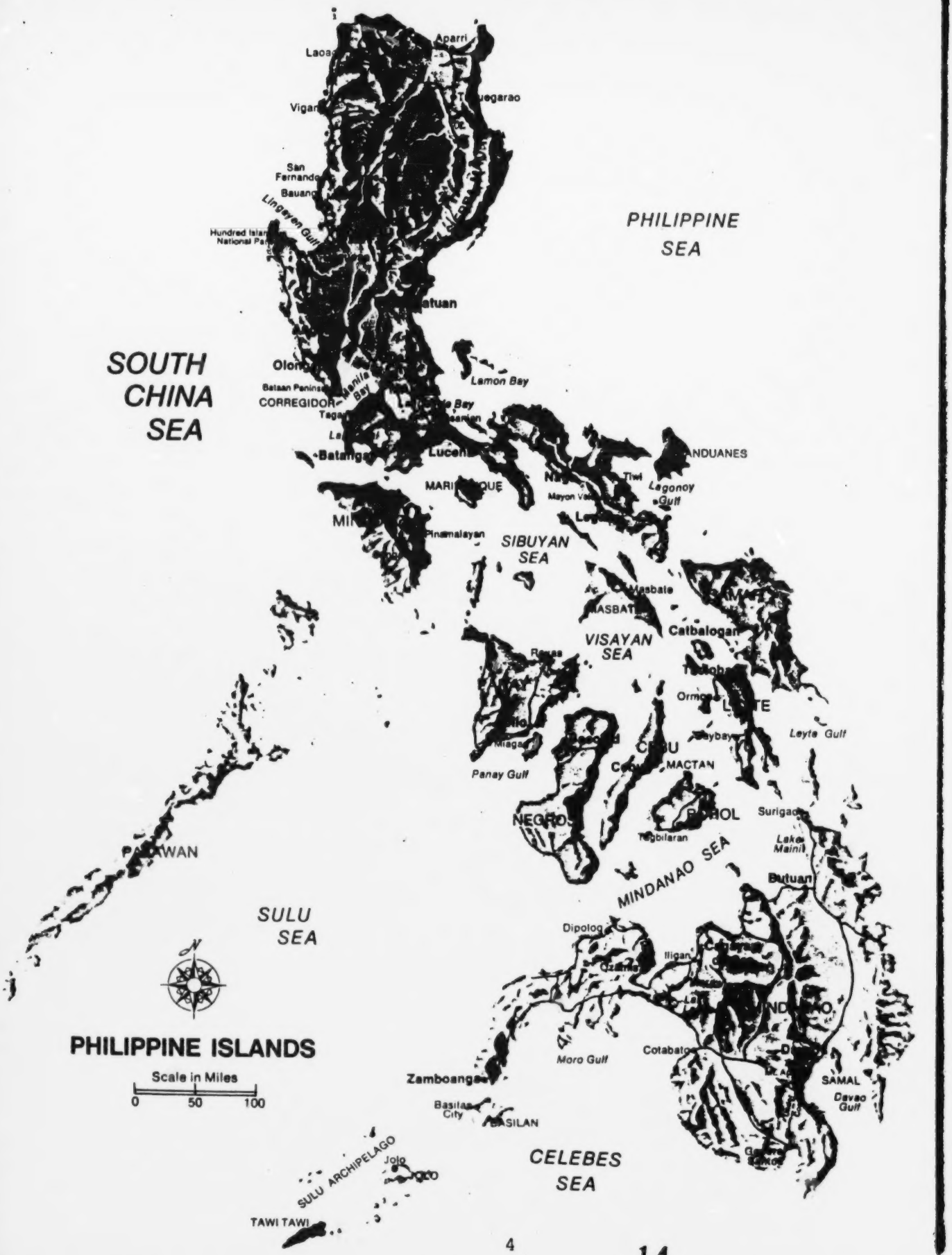
3. For a look at the Philippines today, distribute "Philippine Exports, Jan-July 1984 and 1983." Ask students to compare this list to what Japan exports or what the U.S. exports. What should this list tell students about the Philippines?
4. Ask students to review initial list of what they knew about the Philippines. Ask students to identify them as myth, stereotype and fact.

Day 5

1. Send students to library (or bring collected materials on the Philippines) to research a topic on the Philippines.
2. Have students write a 3-page essay on their topic.

References

1. Sunset Travel Guide to Southeast Asia, Menlo Park, CA., Lane Publishing Company, 1975.
2. Human Diversity, Level Six-Filipino, Sacramento Unified School District, 1972.
3. Foreign Economic Trends and Their Implications for the United


PHILIPPINE SEA
SOUTH CHINA SEA
SIBUYAN SEA
VISAYAN SEA
MINDANAO SEA
SULU SEA
CELEBES SEA
Aparri
Vigan
San Fernando
Bauang
Lingayen Gulf
Hundred Islands National Park
Olongapo
Bataan Peninsula
CORREGIDOR
Manila Bay
Batangas
Lucena
Lamon Bay
Lagonoy Gulf
Mayon Volcano
Pinamalayan
Masbate
Catbalogan
Ormoc
Leyte Gulf
Panay Gulf
MACTAN
NEGROS
BOHOL
Tagbilaran
Surigao
Lake Mainit
Butuan
PALAWAN
Dipolog
Iligan
Cotabato
Moro Gulf
Zamboanga
Basilan City
BASILAN
SAMAL
Davao Gulf
SULU ARCHIPELAGO
Jolo
TAWI TAWI
PHILIPPINE ISLANDS
Scale in Miles
0
50
100

Philippines

A fascinating blend of Spain and Asia

Though it is part of Southeast Asia, the Philippines is in many ways the most untypical of the Southeast Asian nations. Filipinos appear to belong to the Malayan race, but they have Spanish names. Although they speak indigenous dialects, almost everyone also speaks English, and many speak Spanish. The great religions of Asia are in evidence, though most of the population is Christian. The countryside resembles other parts of Southeast Asia, yet its landscapes include cloud-capped volcanic peaks and pine-clad highlands. Manila, its major city, combines some trademarks of big Asian cities with modern thoroughfares and suburbs.

Filipinos possess an uncommon warmth, along with a courtesy, pride, and politeness derived from their Asian and Spanish heritages. The women enjoy an independence and a place in the community unparalleled in Southeast Asia.

Scenically, the Philippines offers an incredible variety—from the magnificent layout of Quezon City—the capital—to villages on stilts; from superb examples of baroque architecture in ancient cathedrals to red-domed mosques set in peaceful palm groves; from tiny islands bordered by dazzling white sand beaches to towering volcanoes topped with clouds; from tiny farm lands to the overpowering rice terraces covering whole mountain sides and dating back some 2,000 years.

Upon arrival (and when you depart) you'll hear one universal expression: *Mabuhay* (pronounced ma-BOO-hai). Strictly translated, it means "long live"—but the word also has come to mean "welcome," "farewell," "good luck," and "God speed."

The Philippines—then and now

Lying about six hundred miles off Asia's southeastern coast, the 7,107 islands of the Philippine archipelago are widely scattered through the blue waters

of the South China Sea. Northernmost are the rocky Batan Islands, only 100 miles south of Taiwan. Lying 1,150 miles to the south are the islands of the Sulu Archipelago, just a few degrees north of the equator; Tawi-Tawi Island, in the Sulu Sea, is only 14 miles east of the island of Borneo.

A nation of islands

Most of the Philippines are high islands of volcanic origin—the exposed summits of a partly submerged mountain mass once connected to the Asian mainland. Coral overlays some of the low islands. Some tiny atolls disappear beneath high tides. Only about 10 per cent of the islands are inhabited, and more than half are unnamed.

The islands are divided into three main groups: Luzon in the north; Visayan Islands in a central cluster; and Mindanao and the Sulu Archipelago in the south. Manila and Quezon City, the political capital, are located on Luzon.

Mountain ranges traverse most of the larger islands, with Mount Apo (9,690 feet) on Mindanao topping all other peaks. The larger islands are also characterized by wide coastal plains, natural harbors, extensive valleys, mineral and hot springs, and volcanoes (10 are still active). Mount Taal, one of the lowest volcanoes in the world, erupted as recently as 1971. Manila Bay, nearly circled by a curving, 120-mile shoreline, is the finest harbor in the Far East. In the Pacific Ocean off the coast of Mindanao, the ocean depth drops to 34,578 feet in the Mindanao Deep.

An ancient history

Archeologists have found evidence that prehistoric tribes occupied the Philippines long ago, when its land mass was still attached to the Asian mainland. However, the first inhabitants generally are considered to be the primitive Negritos (small Negroes), descendants of whom still live in the forests of the major islands. These pygmylike people trace their origins back some 25,000 years to the great migration of Stone Age people from Asia.

Waves of immigrants. Next came Indonesians ("island Indians") from Sumatra and Java, who eventually became the hill people of the Mountain Province and of central and eastern Mindanao. Soon the seafaring Malays began to cross the South China Sea in a tremendous movement beginning about 200 B.C. and continuing until the 16th century. As the Malays settled along the coastal plains and in the valleys, the earlier arrivals were displaced and permanently driven into the high mountain ranges. Chinese and Arab traders were early visitors in the island ports, but it was not until about 700 A.D. that the Chinese began to settle in the islands.

Western influences. In 1521 Ferdinand Magellan, the Portuguese navigator, landed at a tiny, uninhabited island in the Leyte Gulf off the coast of Samar. He claimed the islands for Spain and celebrated the first Roman Catholic mass. After planting the cross of Magellan at the already thriving port of Cebu, Magellan and several of his men were killed by Chief Lapu Lapu on Mactan Island in a conflict over Christianization of local tribesmen.

Bringing the cross and the sword, Miguel Lopez de Legazpi and his band of conquistadores arrived in 1565 to establish the islands as a Spanish colony. They named the islands Las Felipinas after Philip II of Spain. These first colonizers found people living in tribal units, with a script, laws, their own culture, and a thriving trade with neighboring countries. Establishing the first capital at Cebu City, the conquistadores spent the next seven years conquering the islands, finally overpowering the Muslim tribesmen and taking Manila Bay.

Independence movement. During the 333 years of Spanish rule, more than a hundred revolts were organized by the Filipinos. Finally, in 1896 the colony was rocked by widespread insurrection following the execution of Dr. Jose Rizal, a Filipino author, scholar, and revolutionary leader who sought reform in government and religion. After unsuccessful efforts to establish a republic, insurgents led by General Emilio Aguinaldo joined American forces in the Spanish-American war. Commodore George Dewey defeated the Spanish navy in Manila Bay on May 1, 1898; and Filipino and American ground forces captured the city of Manila. The Treaty of Paris awarded the United States control of the Philippines—a great disappointment to the Filipinos, who expected complete independence.

Immediately, hostilities broke out between the Americans and Filipinos. On January 23, 1899, the First Philippine Republic was inaugurated with General Aguinaldo as its president. A year later Aguinaldo was captured; in trying to avoid further strife, he swore allegiance to the United States, officially ending the armed resistance. Peace, however, did not come until 1902, when the United States began laying the foundations for Philippine independence and self-government.

During World War II Japanese troops occupied the country until it was liberated by U.S. forces under General Douglas MacArthur. During the war years, Filipino and American forces fought side by side during some of the heaviest battles in the Pacific. Although devastated by war, the country began to rebuild in 1945.

Complete independence—promised in an earlier U.S. plan—came on July 4, 1946, with Manuel A. Roxas assuming office as the first president of the Republic of the Philippines.

Government in transition

The Philippines is a constitutional republic with an executive department headed by an elected president and vice president, a congress composed of 24 senators and 98 representatives, and a judicial system. However, in 1972 President Ferdinand E. Marcos declared martial law in response to urban and rural security disturbances and Islamic

separatist movements on Mindanao and the Sulu Archipelago.

Assisted by a handful of technocrats, President Marcos presently rules with the aid of the Supreme Court, provincial governors, municipal and city mayors, and *barrio* (village) captains.

The 1935 Philippines' constitution—patterned after the U.S. constitution—is based on the belief that all government authority emanates from the people; a new constitution—more responsive to the goals of a modern Filipino nation—was adopted in 1973.

Since martial law was imposed in 1972, life in the Philippines has taken a more optimistic tone. Both Filipinos and foreigners find travel safer and more attractive. A countrywide curfew is imposed between midnight and 4 A.M. (Manila has a 1 A.M. to 4 A.M. curfew).

But the red carpet is out, and the government is actively seeking visitors. Entry-exit procedures have been smoothed, and usually you are whisked through any military checkpoints.

Tropical plants and animals

Centuries of volcanic activity have given the Philippines rich soil yielding varied plant growth. Tropical evergreen rain forests cover much of the land. Forests of pine grow in the mountains; the lower slopes are covered with bamboo, coconut palm, and banyan trees. Botanists estimate some 10,000 varieties of plants and ferns; orchid species alone number about a thousand. Chief agricultural products are rice, sugar, abaca, coconuts, tobacco, corn, vegetables, and a great variety of fruits—pineapples, bananas, mangoes, and citrus fruits.

Among hundreds of varieties of birds and animals found in the islands are the rare monkey-eating eagle and the short-horned tamarao (small buffalo), found only on Mindoro Island. Domesticated water buffaloes *(carabao)* are evident throughout the islands. The Philippines have an abundance of fish and mollusk life; and the seas—especially the warm, shallow waters on the western side of the islands—yield oysters and other edible shellfish.

Filipino wedding party *pauses in the courtyard of San Agustin church in Manila, oldest in the Philippines. Groom is wearing the* barong tagalog.

The Filipino people

The people of the Philippines reflect a blending of historical influences of Asia and the West. Most of the 40 million island inhabitants are Asians, predominantly of Malay origin. Yet they are the most Westernized people of all Southeast Asia. Most of them speak English, wear Western clothes, play Western music, drive Western and Japanese cars, and have the courtly manners and friendly hospitality of old Spain. Many old-time Filipino families trace their ancestry back to Spain; additional influences came from Europe, America, Indonesia, India, China, Mexico, and Japan.

Despite general similarity in appearance, the Filipinos belong to some 55 distinct ethnic groups, many retaining particular dress, religions, customs, and dialects.

Largest of these minority cultural groups are the Filipino Muslims from Mindanao and the Sulu Archipelago. Spanish colonizers called all Muslims "Moros" (for Moors), and the name is still commonly used today. Other groups include the Ifugao tribesmen, who built the rice terraces in northern Luzon; the Badjaos or sea gypsies, who spend most of their lives afloat on the Sulu Sea; and the Negritos, a dark race of pygmies from central Luzon.

Tagalog language. From among 87 different Filipino languages and dialects, the government chose the Tagalog dialect as the basis for the national and official tongue—which they call Filipino.

In the schools, English is the medium of instruction. Spanish is a social language, spoken mainly by the older generation. Countrywide, the estimated literacy rate is about 75 percent.

Religion. Roman Catholicism, a heritage from the Spanish conquerors, is the religion of about 90 percent of the Filipinos, making the Philippines the only Christian nation in Southeast Asia or the Orient. Other religious groups are the Aglipayans (independent Catholics), Protestants, Buddhists, and Muslims (sometimes called Islams).

Popular sports. Baseball, basketball, volleyball, tennis, boxing, and jai alai dominate Philippine spectator sports. The native ball game *sipa*, played with a wicker ball, demands fancy footwork. Filipinos are avid golfers, and the country has a number of good courses. Polo enthusiasts play at the exclusive Manila Polo Club. Cockfighting is a weekend and holiday sport in the suburbs.

CULTURAL DIVERSITY IN THE PHILIPPINES & WASHINGTON STATE

(Some Cultural and Language Groups in These Two Areas)

PHILIPPINES

I. **LUZON**

Iloko
Apayao
Kalinga
Bontok
Ifugao
Pangasinan
Ilongot
Pampangan
Tagalog
Bikol

II. **MINDORO**

Iraya
Alangan
Batangan
Tagaydan
Pula

III. **BISAYAN ISLANDS**

Cebuano
Hilagayon
Aklan

IV. **PALAWAN**

Kuyumon
Batak
Palawan
Moro

V. **MINDANAO/SULU**

Sugbuhanon
Subanan
Maranao
Magidanao
Bilaan
Mandaya

WASHINGTON STATE

Puyallup
Quillayute
Skokomish
Squaxin
Suguamish
Swinomish
Tulalip
Chehalis
Lummi
Shoalwater
Nooksack
Sauk-suiattle
Stillaguamish
Chinook
Cowlitz
Duwamish
Kikialus
Skagit
Samish
San Juan
Snohomish
Snoqualmie
Steilacoom
Makah
Nisqually

*The cultural and language groups listed for the two areas represent the historical indigenous peoples of these areas. Of course, there are numerous other language and cultural groups which have recently become part of these areas' respective current populations.

FESTIVALS AND EVENTS IN THE PHILIPPINES

FEAST OF THE THREE KINGS. On January 6, Manila social organizations recreate the royal visit to the Christ child.

Feast of the Black Nazarene. Manila's largest religious event occurs from New Year's Day to January 9. At the climax of the celebration, devotees walk through the city's streets, pulling a carriage bearing a 200-year-old image of the saint.

Ap-pey. Each January, rites and offerings are made in Bontoc (Mountain Province) to insure a successful rice crop.

AtiAtihan Festival. Kalibo residents and guests dress in bizarre costumes during a three-day January festival honoring the child Jesus.

Hari Raya Haji. This Muslim holiday in March is observed by those who have been to Mecca.

Holy week. A week-long celebration, culminating on Easter Sunday, combines centuries-old traditions, Catholic liturgy, and native practices.

Morion Festival. From Holy Thursday to Easter, Marinduque Island participants masquerade in colorful masks and the costumes of Roman soldiers to reenact the story of the Roman centurion Longinus. Climaxing the festival is the "beheading," or "pugutan," on Easter Sunday. Hundreds of visitors travel from Manila for this event.

Turrumba Festival. Residents of Pakil (Laguna Province) celebrate on the second Tuesday after Holy Week. They sing and dance in the streets in honor of the twon's patroness, Our Lady of Sorrows. "Turrumba" means to jump with joy.

Maolod en Nabi. On April 26, Muslims celebrate the birth of Prophet Mohammed.

Santa Cruzan. Month-long festivities in May with street extravaganzas commemorate the finding of the "True Cross of Christ"; the cast of characters is drawn from the Bible, history, mythology, and pure fantasy.

Harvest Festival. On May 15, farmers in Sariaya and Lucban (Quezon Province) honor the patron saint of good harvests.

Manila Day. June 24 is a public holiday commemorating the founding of the city in 1571.

Bocaue River Festival. On july 2, the Holy Cross is borne by barge down the river near Manila.

Bayombong Fiesta. Held on the first Sunday in August in Nueva Vizcaya Province, the fiesta honors San Domingo de Guzman, the town's patron saint. Highlight is the "sumbali" dance, performed by the Aeta Tribe.

CULTURAL VALUES/BEHAVIORS COMPARISON CHART

NAME _____ DATE _____

Instructions: In the boxes on the right identify and describe a similar or different American custom and/or value

Philippines Customs/Values	American Customs/Values
Address an older person with "manang" or "ate" for women; "manong" or "kuya" for men.	
In a wedding ceremony the guests pin dollar bills on the veil of the bride and on the groom's coat while they are dancing.	
Kissing hand of parents and elders as a sign of love and respect.	
Filipinos attach the greatest importance to baptism. A baby's baptismal ceremoney is planned after the baby is born.	
Mutual responsibility through providing assistance and returning a favor is best expressed through "utang na loob" or "to be in debt."	
Parents, children and relatives share a deep sense of responsbility to the family name.	
When Filipinos disagree a third person is often times used to work the differences out.	
When visiting a Filipino friend food and beverages are always offered as a matter of the Filipino's generous hospitality.	
Filipinos believe in education as a means of achieving social and economic advancement.	

MY LAST FAREWELL

By Dr. Jose Rizal

Farewell, dear Fatherland, clime of the sun caressed
Pearl of the Orient Seas, our Eden lost.
Gladly now I give to thee this faded life's best.
And ere it brighter, fresher, or more blest.
Still would I give thee, nor count the cost.

On the field of battle, "mid the frenzy of fight,
Others gave their lives, without doubt or heed.
The place matters not - cypress or laurel or lily white.
Scaffold or open plain, combat or martydom's plight.
"Tis ever the same to serve our home and country's need.

I die just when I see the dawn break.
Through the gloom of night, to herald the day.
And if color is lacking my blood though shalt take
Poured out at need for thy dear sake.
To dye with its crimson the waking ray.

My dreams, when life first opened to me.
My dreams, when the hopes of youth beat high.
Were to see thy loved face, O gem of the Orient sea,
From gloom and grief, from care and sorrow free,
No blush on thy brow, no fear in thine eye.

Dream of my life, my living and burning desire
All hail! Cries the soul that is now to take flight.
All hail! And sweet it is for thee, expire.
To die for thy sake that thou may'st aspire.
And sleep in thy bossom, eternity's long night.

If ever my grave some day thou see'st grow,
In the grassy sod, a humble flower,
Draw it to thy lips and kiss my soul so,
While I may feel on my brow in the cold tomb below,
The touch of thy tenderness, thy breath's warm power.

Let the moon beam over me soft and serene.
Let the dawn shed over me its radiant flashes.
Let the wind with sad lament over me keen.
And if on my cross a bird should be seen.
Let it trill there its hymn of peace to my ashes.

Let the sun draw the vapors up to the sky,
And heavenward in purity bear my tardy protest.
Let some kind sould o'er my untimely fate sigh,
And in the still evening a prayer be lifted on high.
From thee, O my country, that in God I may rest.

Pray for all those that hapless have died,
For all those who have suffered the unmeasured pain.
For our mothers that bitterly their woes have cried.
For widows and orphans, for captives by torture tried --
And then for thyself that redemption may'st gain.

And when the dark night wraps the graveyard around
With only the dead in their vigil to see,
Break not my response or the mystery profound,
And perchance thou may'st hear a sad hymn resound,
"Tis I, O my Country, Raising a song unto thee.

When my grave is remembered no more,
Unmarked by never a cross nor a stone,
Let the plow sweep through it, the spade turn it over,
That my ashes may carpet thy earthly floor.
Before into nothingness at last they are blown.

Then will oblivion bring to me no care.
As over thy vales and plains I sweep;
Throbbing and cleansed in thy space and air,
With color and light, with song and lament I fare,
Ever repeating the faith that I keep.

My Fatherland adored, that sadness to my sorrow lends,
Beloved Filipinos, hear now thy last goodbye!
I give thee all; parents and kindred and friends.
For I go where no slave before the oppressor bends.
Where faith can never kill, and God reigns e're on high,

Farewell to you all, from my soul torn away,
Friends of my childhood in the home dispossessed,
Give thanks that I rest from the wearisome day.
Farewell to thee, too, sweet friend that lightened my way,
Beloved creatures all, farewell! In death there is rest.

Note: This poem was orignially written in Spanish by Dr. Jose Rizal and was translated into English by one of the outstanding Filipino writers.

Table VII
Philippine Exports, Jan-Jul 1984 & 1983
(FOB Value in million US dollars)

Principal Exports	1984 Value	1984 % Distrib.	1983 Value	1983 % Distrib.
Semiconductors nt/	470.0	15.31	420.8	14.66
Coconut oil	364.7	11.88	236.1	8.23
Sugar	141.9	4.62	248.8	8.67
Copper concentrates	72.2	2.35	177.2	6.18
Bananas nt/	79.1	2.58	65.1	2.27
Gold	59.2	1.93	107.7	3.75
Lumber	59.7	1.94	84.5	2.94
Iron ore agglomerate	55.5	1.81	63.1	2.20
Other	1,767.2	57.57	1,466.2	51.10
Total	3,069.5	100.00	2,869.5	100.00

nt/- Non-traditional

Source: National Census and Statistics Office

TABLE VIII
NON- TRADITIONAL MANUFACTURED EXPORTS
January to August 1984 & 1983
(Value in million US dollars)

	1984	1983	Pct. Chg.
Electronic and electrical equipment/parts	856	686	24.8
Garments	387	331	16.9
Textiles and yarns	24	29	(17.2)
Footwear	31	38	(18.4)
Wood manufactures	34	36	(5.6)
Furniture & fixtures	59	53	11.3
Chemicals	62	58	6.9
Copper Metal	66	-	-
Machinery & transport equipment	22	22	0
Processed food & beverages	75	93	(19.3)
Miscellaneous manufactured articles	92	89	3.4
Others	201	99	103.0
Total	1,909	1,534	24.4

Source: Central Bank of the Philippines

GROUP IDENTITY VS INDIVIDUALISM IN JAPAN AND THE U.S.

Judy Mukai, Lake Washington School District
Ray Spooner, Evergreen School District
Sonnet Takahisa, Seattle Art Museum

Grade(s)	Subject(s)	Country/Culture	Time Required
10-12	Social Studies	Japan	5-6 days

Objectives

At the end of this unit, the student will be able to:

1. Identify ways in which Americans and Japanese are different and the same.
2. Discuss the dynamics of group orientation in the Japanese society.
3. Describe the commitment and requirements expected in Japan relative to achieving excellence in sports and school.
4. Compare and contrast the Japanese and American family.
5. State some conclusions on whether individualism or group behavior is more important in the Japanese and American societies.

Cross-Cultural Skills

1. Accepts differences as positive.
2. Recognizes similarities and commonalities between Japanese and Americans.
3. Recognizes that how people live and do what they do is influenced by their environment.
4. Recognizes the influence of one's own heritage.

Materials

1. "Who? What? Why? Does Your Family Do That" Questionnaire*[1]
2. Japanese responses to questionnaire*[1]
3. Ethnocentrism Survey*[1]
4. "Group Orientation" Reading[2]
5. "School"[3]
6. "Family Solidarity"[4]
8. "Individualism/Group Behavior Comparison Chart"

PROCEDURES

Day 1

1. Administer "Who? What? Why? Does Your Family Do That" Questionnaire to students. Give 5-8 minutes to complete. Discuss responses. Distribute "Japanese Responses to Questionnaire." Review with students. Have student make some generalizations about Americans and Japanese from the comparison of responses.
2. Distribute ethnocentrism survey. Instruct students to fill out. Allow 3-5 minutes. When finished discuss what ethnocentrism means and impact of the world becoming smaller. Ask students if they can identify things now considered American but actually were imported from other nations (e.g. pizzas, St. Patrick's day, etc.).

Day 2

1. Show film "Two Factories-One American, One Japanese."
2. Assign reading "Group Orientation." Instruct students to complete reading assignments.

Day 3

1. Review reading assignments with students.
2. Distribute readings "School" and "Examination Hell." Conduct exercises accompanying "Examination Hell." When exercises are completed, discuss responses.

Day 4

1. Show film, "The Japanese, Part I."
2. Assign reading, "Family Solidarity." Conduct exercises accompanying reading.

Day 5

1. Show film, "The Japanese, Part II."
2. At conclusion of film distribute "Individualism/Group Behavior Comparison Chart" to students. Divide them into small groups to discuss possible responses in the different boxes. Allow 20-25 minutes. At end of time ask students to share responses.

Day 6

1. Write essay summarizing conclusions as to whether group identity or individualism is more important in Japanese society and American society.

References

1. Modern Japan: An Idea Book for K-12 Teachers, prepared by Elaine Magnusson and Mary Hammond Bernson, Olympia, WA., Superintendent of Public Instruction, 1984.
2. Contemporary Japan, New York; Columbia University (East Asian Curriculum Project), 1981.
3. What I Want to Know About Japan, New York; Japan Information Center, Consulate General of Japan.
4. Through Japanese Eyes, Richard H. Minear, New York, Center for International Training and Education, 1981.

WHO? WHAT? WHY? DOES YOUR FAMILY DO THAT?
VALUES QUESTIONNAIRE

1. Before you started school, what do you think your parents taught you?

   respect others behave yourself compete be independent

2. Do your parents help you with your school work?

   always seldom never

3. If you fail in school, does that cause either of your parents to suffer?

   yes no both if one, which one?

   _____

4. Who has had the biggest part in rearing you?

   mother father both someone else. who?

   _____

5. Who has more control over you?

   mother father other you

6. Is there any group to which you would like to belong?

   yes no which one? _____

7. Should you do well for the sake of your family? or

   Should you do well for your own sake?

WHO? WHAT? WHY? DOES YOUR FAMILY DO THAT?
VALUES QUESTIONNAIRE - page two

8. Should you be taught self-discipline?

   yes no

   If yes, who should teach you? _____

9. Is getting a good education important in your family?

   yes no

10. What does success in life mean to you?

    college earning lots of money being famous getting married

11. When you are old enough to get married, do you want to choose your mate or do you want your parents to choose?

    you parents

WHO? WHAT? WHY? DOES YOUR FAMILY DO THAT?
Japanese Responses to the Values Questionnaire

1. Most Japanese parents teach their children to respect older people and to behave themselves so that they will not shame the family. Two ways to show respect are to bow low to the person and to add -san to the end of the family name. Ex.: Smith-san.

2. Japanese mothers and children "pull together" in completing homework and meeting all other challenges. Mothers may be publicly criticized or praised by teachers about their children's school work.

3. The child who fails causes suffering to his/her mother who cares for and loves him/her. The Japanese mother may use her suffering to push the child to try harder in order to achieve. The father suffers too but is less open about it.

4. The Japanese mother is in charge of all childrearing. Care is taken to prepare the house for the child's care and comfort. Independence is discouraged and obedience is rewarded. If discipline is needed, it generally is mild isolation or threats of shame or outside evils.

5. In Japan, control is developed by the mother through encouraging the children to do their duty. When the children go to school, the teacher provides an extension of that control for the family.

6. The family is the most important group for the Japanese. School groups may continue to get together and those friendships may continue throughout life. The company for which a man works is an important group for him. The woman shifts her group membership to her new family when she marries. Her closest friends will be her children and other women.

7. Doing well is not just for the individual but is also for family position and honor. In achievement the family is the focus of the individual's efforts to succeed.

8. The Japanese family teaches discipline. There is concern now because many grandparents do not live with the family, and thus no longer provide instruction in strict codes of behavior. Yet the close mother/child relationship continues.

9. Most Japanese families stress education and its importance. Every student must attend school through age 14, and only a few students drop out of school before completing high school.

10. Success in Japan means a good education and a good job. Those jobs that require a college education are considered really successful and they give position or status. Most Japanese marry and Japan's divorce rate is about one-fourth the American rate.

11. Today, the young people of Japan are exercising more and more free choice of a mate. In the past, marriages were arranged by parents using go-betweens. The go-between may still arrange a marriage but often the young people have already met or may decide not to marry after they meet.

GROUP ORIENTATION

The Japanese are known for their strong devotion to their group, be it school, company, family, or, in some cases, new religious movement or political party. This special characteristic of Japanese society is the result of the same group-formation processes that go on in every society. Certain features of Japanese society, however, make the process a much more intense experience for the Japanese. We can look at how the society works in order to understand group dynamics.

In Japan there are many benefits and rewards of strong group ties. Of course, no one ever belongs to a group just to belong. Just as individuals have responsibilities and obligations to the group, the group has responsibilities and obligations to the individual. In return for recognizing the demands of the group, the Japanese individual gets certain guarantees such as social status, someone to care for his or her well-being, and guarantees of economic security. But sometimes belong to a group means that an individual must give up personal choice and freedom. The group is an instrument of social control. The more things a person depends on a group for, the greater its power to make that person behave according to the desires of the group. All of us belong to groups that make rules for us to follow. Our families, schools, and even sports teams and clubs have rules. There is more conformity in Japanese society than in the United States, as well as much more emphasis on the importance of general agreement in group decisions.

Perhaps the best example of this theme is the Japanese white collar worker. The Japanese worker's salary rises in accordance with his seniority. If he or she were to leave, seniority would not be recognized by a new employer. The company also provides many fringe benefits such a recreational facilities. This is an important illustration of how the individual is bound to the group. A great many Japanese men entering a white collar job know that their entire working career will be spent with the same workmates and colleagues.

Try to imagine what social relations with people at the workplace would be like for the Japanese white collar workers. What, for example, would be the result of open disagreement or competition? Discuss the contrasts with American society. How many class members' parents have changed jobs recently or moved to a new area of the country because of work? To what extent to Americans think, "If I'm not happy here I can always look for someplace else?" What would happen to the Japanese person with such an attitude?

Just as Japanese identify more with the group, the group identifies the individual as its own in Japan. For example since companies are more likely to see their employees' behavior as a reflection on the company's reputation, the employee who is caught drunk-driving runs the risk of being fired. Japan has a much lower crime rate than the U.S. Do you think that this ties into the nature of the relations between the group and the individual?

VOCABULARY

group-formation processes

dynamics

regimentation

accordance

seniority

mobility

EXERCISES

1. List all the possibilities for clothes that you wear to school. How many types of clothes to people actually wear? How many types of food could you have for lunch? What do people usually eat? Why do you think we dress and eat the same way that our friends do?

2. What groups are we a part of? If we think in order of the smallest group first, we could list our family, our block or apartment building, our school, our class in school, our city, our country. Then we should also add our clubs, teams, friendly informal groups, etc. How many can you list? In what groups are you most important?

17. SCHOOL

"I want to know more about Japanese schools and the educational system."

Similar to that of the United States, Japan's educational system has five stages: kindergarten (one to three years), elementary school (six years), middle school (three years), high school (three years), and university (usually four years). Education is compulsory for nine years (elementary through middle school), and is provided free at public schools to all children between the ages of six and fifteen. Japanese law stresses equality of educational opportunity for all citizens. It prohibits discrimination on the basis of race, creed, sex, social status, economic position or family background.

Normally students enter elementary school at age six and graduate from middle school at age fifteen. Typical courses in elementary school include Japanese language, social studies, arithmetic, science, music, arts and handcrafts, homemaking, physical education, and ethics. These same courses are taught in middle schools, but at more advanced levels.

Entrance to high school and university is based upon competitive examination. Since these examinations are rigorous and competition for admission to the better schools is fierce, students will spend long hours studying in preparation for them. The senior year of high school is popularly called the year of *shiken jigoku* ("exam hell"). At present, 93 percent of all middle school students go on to high school, while over 39 percent of all high school graduates enroll in universities. For students not wishing to pursue higher education, there are vocational and technical schools, both for middle school graduates and for high school graduates.

The Japanese school year begins on April 1 and ends on March 31 of the following year. In elementary and middle school, there are three semesters: April-July; September-December; and January-March. High school students have either two or three semesters. Vacations are granted in summer (usually six weeks in July and August); winter (about two weeks around New Year's Holiday) and spring (two or three weeks after the annual examinations).

According to Japanese tradition, great respect is always shown to teachers, who are called in Japanese *sensei*, or "first born." Classes begin and end with students bowing before their teachers. In elementary and middle schools (and in many high schools) students are responsible for helping to keep the buildings and grounds clean. It is not uncommon for students in the same homeroom class to spend several hours a week after class sweeping hallways and raking the playgrounds.

As in the United States, class trips and outings to museums, historical sites and other places are common at all grade levels in Japan. In junior and senior high schools, students in the same class usually go on annual school excursions with their teachers. Often these excursions last several days to a week (with overnight stops at inns), and tour some of the famous historical sites of Japan, such as the ancient capitals of Nara and Kyoto. For many students, these excursions are the highlight of the school year.

Schools also hold annual athletic competitions and cultural festivals, to which parents and friends are invited. The athletic competitions, held in spring or fall, feature track, gymnastics and other sporting events, while at the cultural festival, students set up booths displaying the activities and skills of the extracurricula clubs they belong to. These too are pleasant occasions for students to get away from their studies.

As in other countries, education is an important ladder to success in Japan. Most parents take a strong interest in their children's academic performance. Studies show that Japanese middle and high school students score higher on mathematics and science tests than their American counterparts, and are in fact among the best prepared in the world.

Despite the great complexity of Japan's written language, Japan has a higher literacy rate than the United States. Fully 99.7 percent of all Japanese can read and write their own language.

Family Solidarity

Editor's Introduction: Examination time is a period of great stress for Japanese children. If it weren't for the solidarity of the Japanese family, that period might be unbearable. But close family ties provide enormous psychological support for the individual.

The Japanese family today, like the American family, consists primarily of parents and their children—what sociologists call the "nuclear family." Only a few generations ago, most Japanese lived in "extended families," which included not only the parents and children but also grandparents, uncles, aunts, and cousins.

As similar as Japanese and American families may be today, there are important differences. For example, most Japanese children do not have their own bedrooms, even when there are extra rooms in the house. Only the children going through "examination hell" are entitled to a private room. Many marriages in Japan today are still arranged by older relatives. In this and other aspects of life, the individual does not make important decisions without consulting with his family. What is lost in individuality, however, is gained in security, for the family sees individual concerns as family concerns, and this includes examinations as well as marriages.

In the following selection, an American sociologist describes family life in a Tokyo suburb, Mamachi. His study was conducted in 1960, but it accurately details the direction in which Japanese family life has continued to move. Note particularly the closeness of mother and child. This may help to explain the intimacy of the correspondence between Ichiro and his mother.

Ezra F. Vogel, *Japan's New Middle Class* (Berkeley: University of California Press, 1961), pp. 208–16. Reprinted by permission.

What holds the Japanese family together? What holds your own family together? Why is the Japanese father "odd man out"?

The Household Unit

Although the nuclear family has replaced the [extended family line] as the basic social unit in Manachi, loyalty to the family remains strong. One rarely hears of sacrificing for ancestors or descendants, but nothing is more virtuous than sacrificing for parents or children.

It is true that family loyalty is not sentimentalized in talk about "our happy home" or "home sweet home," but this reflects a lack of sentimentality, not an absence of sentiment. Family altars and treasures have declined in importance, but the modern family's photo albums, souvenirs from trips, festival dolls, and the family *kotatsu* [a heating unit set in the floor in the middle of the living room] are probably equally meaningful symbols of family solidarity.

Just as the Manachi resident makes a sharp distinction between friend and stranger, so a large barrier separates family members from outsiders. Outside the home, one must be more formally dressed, more polite, more cautious, and more suspicious. In accord with the well-known proverbs, "If you meet a stranger, regard him as a robber," and "Outside your gate, there are seven enemies," a person is on his guard outside. In the annual bean-sowing ceremony each family scatters beans in its house and yard while repeating the traditional phrase, "May good fortune stay in and misfortune get out."

The home is a haven from the outside world. Aside from relatives and the wife's intimate friends, guests are rarely invited to a home, and if invited they are usually confined to the guest room. Other rooms are reserved for the family, and a spontaneous tour of the house is almost inconceivable. . . .

Nearly all homes have high fences and many have a watch dog. The gate to this outside fence is locked during much of the day and can be opened only from the inside. The gate is left open for errand boys, but they do not enter the house, and

visitors remain at the door of the house with their shoes on, until invited to come in.

Within the home, a family member takes his shoes off, stretches out on the tatami mats, and changes to more comfortable robes. In the winter time, everyone sits in the *kotatsu*, enjoying the warmth of the family circle, both literally and figuratively. Here, under the same quilt, family members eat, read, talk, and watch television. Older children may study while others in the same *kotatsu* are talking or watching TV, and younger children may lie back and fall asleep with their feet hanging in the *kotatsu*.

Generally, a family with two or three children will sleep in one or two rooms. Though many people explain that this is because Japan is such a poor and crowded country, even families that have more rooms generally have the whole family

The children of the Mamachi families have families of their own now. Perhaps this is one such family. (Copyright by Doug Hurst)

sleeping in one, two, or at most three rooms, their mats lined up close together, everyone enjoying the comfort of being close together. . . .

As united and relaxed as the family feels at home, it is considered improper for family members, especially husband and wife, to display affection in public. Husbands and wives holding hands or walking arm in arm are still regarded as a bit unseemly. In public, a husband carefully avoids saying anything complimentary to his wife about her cooking, appearance, or cleverness and it is equally inappropriate for the wife to compliment her husband in public. . . .

Mother and Children vs. Father

Within the family, various coalitions unite or divide the members. . . . Internal cleavages are not unique to the Japanese family. . . . In the office clique, for example, the boss who senses that his men strain to be polite to him and stop their joking when he arrives also feels left out. This is precisely the problem of the typical Mamachi father in relation to his family. He is treated in many ways as a high-status guest in the home, a welcome, friendly, and even jovial guest, but one who stands on the periphery of the intimate circle of mother and children.

The linkage of the children and mother and the exclusion of the father is not an entirely fixed and stable pattern. Sometimes family coalition patterns change from day to day or year to year. At times the father may have a particularly strong relationship with one of the children, and at other times the mother and father may be united against the children. A teenage daughter may unite with her father to complain about the mother's strictness at the same time she unites with her mother to plot how to get the father to buy more things for the home. But in almost all families we saw or heard about in some detail, the most common emotional cleavage was between the father on the one hand and the mother and children on the other.

One woman, for example, explained that she dislikes Sundays because her husband is home the whole day and consequently she and the children cannot relax. Another woman confessed that it is better for the father to come home a little late and eat supper separately because when he is home the children must be more restrained. They cannot talk, bustle around, and enjoy the supper hour when the father is at home. Another lady who suffers from psychosomatic difficulties has a husband who does some traveling as part of his work; her difficulties become worse when he is stationed at the home office and comes home early every night, and improve when he is away.

The coalition of mother and child is not necessarily hostile to the father. It may mean only that the mother and children share things which are not shared with the father and that they see themselves as united for common objectives which are different from those of the father.

The basic alignment is manifested in many ways: the reserve of the wife and children in the presence of the father, the secrets they keep from him, the plots of the mother and children for dealing with him. The children and the wife are to some extent on perpetual good behavior when the father is present. Like American students with their professor, they may joke and talk freely with their father about many topics, but they may relax more freely and tell other kinds of jokes in his absence. . . .

The cleavage between father and family is accentuated by the amount of time the mother and children spend together without the father. In comparison with the American middle-class mother, the Japanese mother spends more time with the children, the father less time. . . . Because the wife and children center virtually their entire world in the home, they have an intensely close relationship which it is virtually impossible for the father to share.

The father's power also contributes to the emotional distance between him and the rest of the family. Because the wife and children know that the father may become firm or de-

manding, they are cautious, reserved, and rarely completely at ease in his presence. . . .

Some fathers at times try to break into the mother-child coalition. When the children are in bed the father may talk with the mother about her problems and lend a sympathetic ear to her difficulties in dealing with the children. Or he may try to upset the coalition by telling the mother to stop babying the children so much and to make them do things on their own. Or he may respond sympathetically to the children's wishes or their complaints about their mother's treatment of them, thus getting one or more of them aligned with him against the mother.

Such solutions are generally temporary. More commonly the father accepts the coalition of mother and children as a fact of life, treats them kindly while keeping his distance, and satisfies himself that they are considerate and look after him. Although the father is sometimes sorry to feel left out and would like to feel closer, at other times he prefers to keep some distance and is pleased that the family does not try to encroach on his life.

Although this coalition of father versus the rest of the family involves strains, it almost never leads to an open rupture for there are many satisfactions in the familial system as well as social restraints preventing an open break. Without the family, the father would be lonely. At the barest minimum, it provides him a group where he belongs and can turn to in time of sickness, trouble, and retirement. The family looks after his welfare, sees that he is properly fed and clothed, and properly cares for his belongings. Children run to look after his comfort. He derives stable emotional support from his wife which is not equaled by any of his shorter-term contacts with women outside the home. He derives pleasure from having children and he takes pride in their accomplishments.

The wife and children are less likely to turn to him for emotional support, although they do rely on him for economic support. Furthermore, wives do turn to their husbands for help in making difficult decisions regarding the children, and young

children do enjoy their relationship with their father. Older boys commonly look to their father for guidance, and older girls respond to the flirtations joking with the father and enjoy listening to his exploits as a way of finding out about the outside world.

Part of the reason that the relationship between the father and the rest of the family is so stable despite the distance is that difficulties can be contained without disrupting the basic pattern of relationships. If, as in many modern young couples, the husband and wife desire to be closer, this is possible. But if there are difficulties and the father is disappointed with the mother and the children, he can simply enjoy more of the pleasures of the bars and the company gang and spend less time at home.

Similarly, because the wife ordinarily expects to get much of her emotional comfort and support from her children and her intimate friends, she is not so disappointed if she and her husband do not have an intimate relationship. . . .

Even though Manachi youth complain about the older generation in general, they are almost invariably sympathetic with their mothers. This close tie to the mother puts an effective damper on what might otherwise lead to more serious ruptures between generations. . . .

26

40

The Governor and the Japanese Americans

Editor's Introduction. There are today some 500,000 Americans of Japanese descent. The vast majority were born in America and are therefore American citizens by birth. What has their experience been?

Factors of personality and training lie behind Japan's economic growth over the past hundred years. The same factors—sacrifice, perseverance, loyalty—fitted the Japanese Americans to thrive in the United States.

And thrive they have. By virtually every measure of success, the Japanese Americans have made greater strides than any other minority. In average level of educational achievement, the Japanese Americans have surpassed the white American population.

However, we must not assume from these accomplishments that the road has been easy. The Japanese Americans form a racially distinct minority, and they or their ancestors came to America from a country with which the United States fought a bitter war. These two factors have combined to make the experience of Japanese Americans a very difficult one.

Racial distinctness itself was enough to cause the Japanese Americans much suffering. From the first (immigration from Japan began, for all practical purposes, around 1890), the Japanese Americans settled mainly in California, and white Californians did not welcome them.

Text in E. G. Mears, *Resident Orientals on the Pacific Coast* (Chicago: University of Chicago Press, 1927), pp. 494–504. **41**

LESSON IX

PREPARATION:

Read "Family Solidarity," pp. 108-14.

INQUIRY FOCUS:

How does the Japanese family compare to the American family?

What family obligations do students feel?

What plans do students have for their own future families?

PROCEDURE:

1. Divide the class into five groups. Each group should work on one of the following topics, with the goal of giving a short presentation to the class. All necessary information is contained in the reading "Family Solidarity." Each group should appoint a reporter. Besides discussing these topics in the context of the Japanese family, the groups should also draw comparisons with the American family.

   a. The Role and Treatment of Children

   How independent are Japanese children?

   How secure do they seem?

   What is their relationship with their parents like?

b. Husband-Wife Relationships

How close do they seem?

What do they share?

On what is their relationship based?

What process led up to their marriage?

c. Relations with the Outside World

What is the family's attitude toward outsiders?

What do families share with outsiders?

d. Role of the Father

What responsibilities does the father assume?

How much authority does he have?

How much time does he spend at home?

How close is he to his children?

e. Design and Use of the House

How are rooms allocated?

What does the use of space indicate about the values of the family?

After the groups have completed their preparations, reconvene the entire class and have each group present its findings. Encourage open discussion of the issues. As a final point for discussion in this section of the lesson, ask:

"What holds the Japanese family together?"

"What holds the American family together?"

2. To help students clarify their own attitudes toward family solidarity, hand out or read the following scenarios. For each scenario the students should (a) write down what the

would do and (b) indicate on the following "Difficulty Scale" how hard it would be to make that decision. In other words, for each scenario a difficulty number should be written.

Easy as Pie									Hard as Hell
1	2	3	4	5	6	7	8	9	10

a. Your grandparents are celebrating their fiftieth wedding anniversary. It happens that on the same day there is a rock concert that you have been looking forward to for months. All of your friends, including your steady date, will be attending the concert. Which event will you attend?

b. You are about to get married. Your parents would like you to have a traditional ceremony in your home town. But the person you are marrying would like to avoid having the families involved. He or she would much prefer simply to go to the local town hall in the town where the two of you are going to college and get married by the justice of the peace. Your parents and your fiancé(e) are equally insistent. What decision do you make?

c. Quite by accident you discover some pep pills in your brother's jacket. Your family has decided, after lengthy discussions about drugs, that you as a family will share any difficulty anyone in the family has with drugs. But your brother begs you not to tell your parents. What do you do?

d. A friend tells you that your father is having an affair with another woman. You look into the matter and find that it is true. What do you do—talk to your father? talk to your mother? say nothing?

or what? What would your decision be if your mother was the one having the extramarital affair? Explain the reasons for your decisions.

After students have responded to the four scenarios, ask them to share their responses in open discussion.

3. Conduct a "Values Voting" session on the following questions. Read the questions aloud. If students respond affirmatively, they should raise their hands; if negatively, they should put their thumbs down. If they are undecided they should fold their arms. The voting can be stopped at any point to hold a discussion.

   How many of you think there is more solidarity in the Japanese family than in the American family?

   How many would like more solidarity in their family?

   How many think that family allegiances are more important than close friendships?

   How many of you want your parents to be your friends?

   How many of you would like to be more frank with your parents?

   How many of you would like your parents to be more involved in your affairs? (How does your answer to this question jibe with your answers to the previous two?)

   How many of you think that the father should be the ultimate authority in the family?

   How many think the mother should be the ultimate authority?

How many think both parents should share the authority equally?

How many of you would like your parents to be here right now to share this discussion?

4. As a conclusion to this lesson, mention to the class that many sociologists have predicted the collapse of the American family. They point to our high divorce rate and the communication gap between children and parents as indications of this problem.

Do you think the family is declining in importance in America?
If you think the American family is in trouble what can be done to save it? If not, what can make it stronger?
Do you have plans for your own future families that might eliminate some of the difficulties families now face or make it as strong as you think families should be? Explain.
How different do you think you will be from your own parents when you become parents?
How will you do things differently as a parent.

INQUIRY EVALUATION:

Students might:

compare Japanese and American family life by discussing (1) the role and treatment of children, (2) husband-wife relationships, (3) relations with the outside world, (4) the role of the father, and (5) the design and use of the house in each society.

clarify their attitudes toward family solidarity by writing responses to four scenarios.

clarify their attitudes toward parent-child relationships by participating in a "Values Voting" exercise.

clarify their attitudes tow[illegible]n t[illegible]
by participating in a "Value[illegible]xerc[illegible]

create possible solutions to American family problem by orally proposing changes in family life that might be made.

new team, but most of the women resigned and married. The wedding of the team captain, Kasai, was a major social event attended by many prominent figures from Japan's athletic, political, and theatrical worlds. (The Prime Minister himself had acted as go-between in arranging the marriage.) "Driven beyond dignity"? Perhaps.

Olympics 1988

The Japan Olympic Committee has approved a plan to submit an application to be the site of the 1988 Summer Olympic Games. Approval was unanimous.

Likely competitors include Seoul, South Korea, which reportedly is prepared to mobilize its total national strength, and London, England, which plans a fund of $2,000,000,000.

Japan Report, Dec. 1979

Examination Hell

Editor's Introduction Education is a key factor in the "liberation" of women in Japan, as it is everywhere in the world. It is also the passport to social and economic success for both men and women.

In Japan today, students and parents alike accept without question the importance of gaining as much education as possible. Some people have called the Japanese people "economic animals" because of their single-minded pursuit of economic growth. Now a few Japanese writers are beginning to describe their fellow Japanese with similar scorn as "education animals."

Admission to a Japanese college or university depends almost exclusively on one's performance in the entrance examinations. For this reason, the pressure on the students is intense. The process of preparing for and taking these exams has come to be known as "examination hell."

The following selections from letters exchanged by eighteen-year-old Ichiro, whose wartime letters are represented in Volume 1, and his mother indicate some of the stresses. In the months before the exams, Ichiro goes to Tokyo to take two cram courses at the same time. How does your approach to exams compare with Ichiro's? How would you expect Ichiro to do in the business world after his graduation? Do you see any connections between the girls' volleyball team, "education animals" and "economic animals"?

Iseko and Ichiro Hatano, *Mother and Son* (Boston: Houghton Mifflin, 1962), pp. 178–84, 188–95. Reprinted by permission.

From Ichiro to His Mother

November 26, 1947

TODAY I WANT your advice about something. Nothing very important, though.

When they gave us our reports at school, there was talk about next year's entrance examinations. . . . According to class standings, I am the only one who could try for the First Higher School [Within a year, this school became the University of Tokyo, most prestigious of all Japanese universities]; but I'm not sufficiently sure of myself.

There would not be much point in my going to Matsumoto [to take the exams for a much less prestigious school], and if I failed the entrance examination there it would be a terrible disgrace. So, while I'm about it, I think I may as well try for First Higher. Because even if I don't get through, it wouldn't be *too* frightful a disgrace. . . .

Would you please consult Father about this. And at the same time ask him to advise me about a good preparatory course. If I decide to attempt it, I will have only three months and will have to work like a demon to catch up with the others.

You know my aptitudes and character better than anyone; so would you mind weighing the pros and cons and answering me as quickly as possible?

To Ichiro from His Mother

You ask me whether you ought or ought not undertake such an examination. You say it is not really important; but it is, for a student like you. . . .

You really have very little time left and must be prepared to study hard. That doesn't mean that you should work yourself to death, but you must carefully think out an efficient method of study and resign yourself to giving up some of the time you spend with your friends. And make up your mind that if you do not get through, you will just tell yourself that it was to be expected.

If you think you can do all that, begin work today.

Since your friends say they are going to sit for such and such examinations, they must have made their decisions a long time ago. Not to have thought about it, like you, was remarkably casual. But that part of your temperament has its advantages. At present there is no point in losing our heads; just do what you can; if you don't get through, you will not have lost anything. For if you really do work, it will be that much gained. . . .

From Ichiro to His Mother

December 2

Thank you for your answer. If you think so too, I will work with all my might. I know it is too late to say so now, but I'm sorry I haven't worked harder. And it would have been better if I had paid more attention to what the teachers said during lessons. . . .

January 1, 1948

How are you? It's beginning to be very cold in Tokyo. In Suwa it must be freezing. It seems much more than a week since I left. . . .

The saying "The frog in the well does not know the ocean" certainly applies to my present condition. At Suwa, you know, we had hardly begun differential calculus, whereas here they have not only finished it, but done integral calculus, permutations, combinations and statistics as well. It makes me feel a bit discouraged. . . .

From eight till twelve, Kensu [a preparatory course]; from twelve till four-thirty, [a second] preparatory class . . . then return home, and face to face with permutations and combinations, taken in large doses. I am surprised at the amount of work I can do when I get down to it; it reminds me of the ox in the Aesop fable whose master was kind enough not to overload him, and who only realized his own strength when he was rented by the neighbor who mercilessly made him carry twice as heavy a load as usual. I take care to get enough sleep, so don't worry about my health. . . .

Well, I am eighteen today. They say that one's plans for

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These university students, "examination hell" behind them, concentrate in a Tokyo classroom. (Copyright by H. W. Silvester. Rapho Guilbumette Pictures)

the new year should be made on this day. Mine are, above all, to get through the Ichi-ko examination. I'm going to take a nap and then get to work again.

So long as it has some direction, a life which is full of difficulties has a zest all its own. I will come home as soon as the courses are over. Until then, take good care of yourself. See you soon!

February 5

52 . . . With regard to my work preparation, I find that I just don't have time to review each subject several times. In

English, for example, I am now drilling myself on vocabulary, grammar and idiomatic expressions. But do you think I ought to read the books we did in the fourth and fifth years? It's not as though these were elementary-school examinations and I don't suppose they will give us pieces out of textbooks. What do you think?

In math the tests will probably only cover material up to permutations and combinations.

What should I do about history and the other subjects where one has to memorize? If I tried to bone up on them now, this would take me a terribly long time. What would you say if I left them for the moment, concentrated on English and mathematics and, about two weeks before the examination, devoted myself exclusively to the memory subjects?

To Ichiro from His Mother

It pleases me to see how intense your life has become, now that you have the Ichi-ko entrance examination as your goal. That being the case, you have nothing to fear from the examinations. Don't let them frighten you. For instance, don't let yourself be swayed by such thoughts as "What if I don't pass . . . what if I don't manage to be ready in time, etc." Keep calm, just as you are now, and don't get anxious.

As to your program of study, I don't know much about it, but I should have thought it was essential to go through all the English books once. The questions won't be exactly as they appear in the books, but won't the words and expressions appear in some other form? Look through them once, if only briefly.

I have nothing to say about the mathematics. As to the history and sciences, leave them for later as you have planned. The English and mathematics papers are sure to be the deciding factors.

Try not to get upset!

You seem quite nervous these days. Is it because things are not going as well as you want them to?

Even if you don't pass, you will have lost nothing. Isn't that how you ought to look at it?

So try not to worry.

Even if you fail, the work you have done will not be wasted. For a boy like you, the most important thing is to strive with all your might to reach a definite goal.

It grieves me to see you struggling like someone who has fallen into the water, but it is this type of effort that will help strengthen your character.

Tell yourself that this is what I expect of you and act accordingly.

From Ichiro to His Mother

February 11

What a mother! Glad to see me floundering about in the water! . . .

To Ichiro from His Mother

This afternoon you said, with a sigh, that you were not managing to keep up with your program. I then answered that everything would be all right.

I say it again. Everything *will* be all right. This doesn't mean that you are certain to pass. . . . I know your capacity. If you don't pass, it will be because at the moment you just haven't been exposed to enough knowledge; that the ability is not lacking. Well, good luck. If you pass, send a telegram.

From Ichiro to His Mother

February 20

When did the telegram arrive? You must have been waiting impatiently.

I was perfectly calm during the examinations, but I couldn't sleep last night.

As it was my first attempt, I had no idea what marks the examiners might give me, or how good the other candidates were. . . .

Waiting for the results is much more harrowing than the examinations themselves. It haunts you wherever you are; you think about it in the movies, even while eating. I was amazed to find myself so nervous and wondered why it happens to such an extent. You, the one who shared my anxiety, were not with me and as for Father, all he said was: "What is to be, will be," which left me to torment myself on my own. Last night I remember hearing the clock strike two.

"If I pass . . . if I fail . . ." It was terrible just to think of it. But the more I tried to keep it out of my mind, the more I worried about whether I would . . .

It had been announced that the results would be posted today at about twelve o'clock. . . .

I simply could not summon up the courage to go and see, and I had a strong desire to ask Father to go for me. But if he were to say, "You have not passed," there would be the agonizing feeling that he might by chance have missed my name, and if he said, "You have passed," I would simply have to see for myself. After hesitating for a long time, I made up my mind to go at nightfall.

To pass the time from lunch to evening I went to the movies; but I didn't enjoy it at all. Then at about four o'clock I furtively (and I really had that sensation!) made my way towards Ichi-ko.

When I got to Shibuya I passed several boys who had already been in and were leaving. It is strange how you can tell who has passed and who has failed. Those who must have passed took big strides and walked along cheerfully. The others forced themselves to look unconcerned, but their set faces showed how much it was costing them.

When it struck me that in five minutes I would probably look just like them, all my courage—which I had screwed up with difficulty—melted away and I really wanted to turn back without seeing the admissions list.

In the tramcar I noticed several boys who did not seem very confident—boys like me, in fact. . . . In the end I edged through the crowd standing in a group round the notice

board and looked for my number, but I couldn't see it. My heart began to pound very hard and I looked round to see if there was anyone I knew watching me. At that moment my eye fell on the top section of the list and I saw the word *Science*. What a relief! I felt stupid and, at the same time, cross with myself for having lost my head to such an extent!

On the *Arts* board my number immediately jumped before my eyes. I felt so happy that it seemed as though all the muscles in my body had relaxed. But then I suddenly felt that perhaps I had made a mistake; I took my examination card out of my pocket and compared my number with the one on the board, figure by figure, several times over. I can't tell you how thrilled I felt when I was completely certain that it really was mine. Only then did I feel really safe. . . .

During the trip back I had an insane desire to tell everybody that I had got into Ichi-ko, and I only restrained myself with difficulty; still, I could hardly go boasting to people I didn't know from Adam. I hurried to send you a telegram from the Kanda post office.

Funnily enough, after I had wanted so much to tell everybody that I had passed, when Father said, in his usual way, "Well, how have you done?" it seemed a pity to answer him straightaway. Isn't that odd? But Father seemed so pleased to hear that I had passed, and realizing also that you would sleep in peace after receiving my telegram, I soon began to feel happy all over.

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It will be eleven o'clock shortly and you must have received the telegram. I'm going to bed now; but I don't think I will be able to get to sleep very easily tonight either. Last night I made lots of plans in case I passed, and there are others to add. . . .

Good night, dearest Mother, . . .

Your Ichiro

Editor's Postscript: Ichiro took his exams in 1948. In the years since then, the pressures on high school students have become even greater. It is a rare student or parent who takes "examination hell" as lightly as Ichiro and his mother did.

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Admission to the best public schools, such as the University of Tokyo, means a relatively inexpensive education and a guarantee of a good job after graduation. The best private schools are frightfully expensive, and the less outstanding schools offer much poorer career prospects.

The exams fall in January and February, and many students begin cramming a full year or even two years ahead of time. They study several hours a day, devote vacations to study, and give up virtually all outside activities: sports, music, recreation. In the final months many families hire tutors. The student is freed of all responsibilities at home. The family does its utmost to make it possible for the student to study hard.

On examination day, one or both parents generally accompany the student to the examination hall, waiting outside during the examination. Several days pass before the results are known. Each year the news media report the suicides of several high school students who failed the exams. Such are the human costs of fierce competition and of the determination—of students *and* their parents—that the students will pass.

LESSON VIII

PREPARATION:

Read "Examination Hell," pp. 99-107.

INQUIRY FOCUS:

What are students committed to? What prices are they willing to pay for this commitment?

What do students consider to be the rewards of success?

How important are examinations to Japanese students? to American students?

PROCEDURE:

1. Continue the discussion of the Japanese women's volleyball team from the last lesson by duplicating and handing out the "Commitment Chart" on the following page. This exercise is designed to help students evaluate the depth of commitment of the volleyball team and compare it to their own commitment to various goals in life.

   Ask students to list under "prices willing to pay" the resources the Japanese team was willing to pay for their goal of winning an Olympic gold medal. For each price listed, students should cite an example from the reading indicating that the price was paid.

2. Upon completion of this portion of the exercise, ask students to complete a commitment chart for themselves. Under

"objects of commitment" students [illegible] a single objective that is currently their most important goal. Then ask students to list the resources they would be willing to pay for that commitment. As before, the third column lists those resources that we pay out for [illegible]. Encourage students to add to this list.

Commitment Chart

Objects of Commitment	Prices Willing to Pay	Resources Available
To win Olympic volleyball championship		time
		money
		energy
		pain
		patience
		reputation
		life
		popularity
		health
		others

3. Upon completion of the "Commitment Chart" ask:

"What are you most committed to?"

"What are you willing to pay for your commitments?"

"How would you compare your depth of commitment to that of the volleyball team?"

"Is it possible to pay too high a price for something? Explain."

"Do you feel that any members of the team paid too high a price? Explain."

"Why do you think the reading was titled 'Driven Beyond Dignity'?"

"Do you think any member of the team or the coach would agree with this title?"

4. Write on the chalkboard the following quotation:

"The reward of a thing well done is to have done it."

—Emerson

Ask:

"What do you think is meant by this statement?"

"Do you agree with it? Explain."

"Does it apply to the Japanese volleyball team? Explain."

"Does it apply to your own efforts? Explain."

5. To help students clarify their own values about achievement and competition, duplicate and hand out the following sentence stems, which the students should complete:

a. To me success means . . .
b. I am proudest of myself when I . . .
c. I think "hard work" means . . .
d. I think "failure" means . . .
e. I would do anything to . . .
f. I think cheating is . . .
g. When I compete against a friend I . . .
h. When I compete against a stranger I . . .
i. When I compete against a person I don't like I . . .
j. The greatest achievement of my life was . . .
k. When I do well at something I . . .
l. When I do badly at something I . . .
m. To prepare myself for a competition I . . .

Allow students a few minutes to [illegible] their responses. The main point of the exercise is [illegible] students learn about themselves. Then ask the students to complete the following "How Competitive?" continuum.

Easy-going Ed — Go-getter Gus

1 2 3 4 5 6 7 8 9 10

The students should circle one number in answer to the question, "How competitive am I?" or "To what extent is competition an important part of my personality?" The more competitive, the higher the number.

Conduct a discussion of the responses. In particular, ask students to compare their number on the continuum to their responses to the sentence stems. Is their number supported by their sentences? The students also might want to discuss how difficult it was (or was not) to circle just one number. We are sometimes competitive in one area of life but not in others.

6. Turn to "Examination Hell." Ask:

"Do you see any relation between the girls' volleyball team and Ichiro's experiences with examinations? Explain."

"Was Ichiro driven beyond dignity? Explian."

"What do 'economic animals' and 'educational animals' have in common?"

"To what extent are the volleyball players and Ichiro 'competitive animals'? Do they rate higher on the competition continuum than you did? Explain."

"How does Ichiro's approach to examinations compare with the volleyball team's approach to a

"Why do you think the reading was titled 'Driven Beyond Dignity'?"

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4. Write on the chalkboard the following quotation:

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f. I think cheating is . . .
g. When I compete against a friend I . . .
h. When I compete against a stranger I . . .
i. When I compete against a person I don't like I . . .
j. The greatest achievement of my life was . . .
k. When I do well at something I . . .
l. When I do badly at something I . . .
m. To prepare myself for a competition I . . .

BEST

Allow students a few minutes to examine their responses. The main point of the exercise is to help students learn about themselves. Then ask the students to complete the following "How Competitive?" continuum.

Easy-going Ed — Go-getter Gus

1 2 3 4 5 6 7 8 9 10

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"Was Ichiro driven beyond dignity? Explian."

"What do 'economic animals' and 'educational animals' have in common?"

"To what extent are the volleyball players and Ichiro 'competitive animals'? Do they rate high on the competition continuum than you did? Explain."

"How does Ichiro's approach to examinations compare with the volleyball team's approach to

COPY AVAILABLE

big game? How does Ichiro's approach to examinations compare with yours?"

"What seems to be the major difference between getting into a good college in Japan and getting into a good college in the United States? Which system do you prefer? Why?"

"How do you think Ichiro's mother's advice would compare with advice your mother might give?"

"What prices did Ichiro have to pay to get into a good college?"

Students should examine the "Commitment Chart" in listing prices he had to pay.

"Would you pay such high prices for college admission? Explain."

7. Conclude the lesson with the following "whip" experience. Ask:

"If you could grow in only one area, how would you like to grow: physically, intellectually, emotionally, or spiritually?"

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Then whip around the room, calling on each student to answer the question. Students may pass if they wish. Upon completion of the "whip," students should elaborate on their responses or question other students about the reasons for their responses.

INQUIRY EVALUATION:

Students might:

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appreciate the discipline of the Japanese volleyball team by listing on the "Commitment Chart" the prices the team had to pay for their commitment.

clarify their values concerning commitments by [illegible] their own commitment [illegible]

evaluate the extent of their commitments by listing the prices they are willing to pay for them.

attempt to empathize with what members of the volleyball team and Ichiro had to go through to succeed by comparing their commitments with their own.

clarify their attitudes about competition by completing a series of sentence stems.

evaluate how important competition is in their own lives by checking a number on a continuum.

clarify their attitudes about physical, intellectual, emotional, and spiritual growth by selecting one of these as the most important to them.

INDIVIDUALISM/GROUP BEHAVIOR COMPARISON CHART

Name_____ Date_____

Instructions: Fill out the boxes below. An example for each is given.

	BEHAVIORS	VALUES/ORIGIN
UNITED STATES OF AMERICA	**Individualism** Win in sports	Winning gains status, money
	Group Go to church/belong to churge org.	Freedom of religion=basic right
JAPAN	**Individualism** Exel in school	Make family proud/path to success
	Group Company tours	Loyalty to company

LIBERATION OF WOMEN IN USA AND CHINA

Ted Jensen, Lake Washington School District

Grade(s)	Subject(s)	Country/Culture	Time Required
10-12	World/ Global Studies	China/USA	6 days

Objectives

At the end of this unit the student will be able to:

1. List problems of discrimination and prejudice experienced by women in China and the USA.
2. Explain some cultural and historical sources for the sex inequities in the USA and China.
3. Describe the woman's role in the American and Chinese family.
4. Identify USA laws reducing sex inequity in America.
5. Discuss the potential problems of applying USA sex equity laws in China.

Cross-Cultural Skills

1. Recognizes similarities and differences in the treatment of women in China and the USA.
2. Recognizes that how people live and do what they do is influenced by their environment.
3. Recognizes the influence of one's own heritage.

Materials (* indicates material included in this unit)

1. "Stand Up And Be Counted: Differences Between Women And Men"*
2. Section on Women in China in Through Chinese Eyes, pp. 83-107.[1]
3. "Confucianism-A Summary" (page 100 in this booklet)
4. "Family Life in China"*[2]
5. Women in America.[3] A sound filmstrip (can be obtained from UW's East Asian Resource Center. To contact, see appendices.
6. "Women's Issues/Sources/Resolution" Chart*
7. "Which Half The Sky?"*[4]

PROCEDURES

Day 1

1. Conduct "Stand Up And Be Counted: Differences Between Men and Women" exercise.
2. Define "stereotype" and ask class for stereotypes of American women. Students should do the same for Chinese women.

3. Read "Lesson for Women" from Through Chinese Eyes, pp. 83-86. Divide students into small groups and instruct them to write commandments for Chinese women.

Day 2

1. Read "Status of Women and Old Customs" in Through Chinese Eyes, pp. 87-91. Distribute "Confucianism-A Summary." List on chalk board examples of how Chinese women were treated inferior.
2. Distribute "Family Life in China." Instruct students to underline those aspects of Chinese family life influenced by Confucianism. When finished students should share what they underlined.
3. Read article on 19th century women in American garment industry.
4. Based on article and their own awareness, ask students to identify in what areas women in America have been discriminated against.

Day 3

1. Have students explain the ideal role of a married woman in America. If possible, show brief video of Cosby Show that presents wife's professional career, loving, caring for the children. Note that this is ideal not typical.
2. Show Women in China, a sound film strip. List on board similarities and differences between American and Chinese women in marriage.
3. Read "Home Life of Saleswoman" in Through Chinese Eyes, pp. 92-97. Ask student reaction.
4. Discuss role of mother-in-law.

Day 4

1. Distribute "Women's Issues/Sources/...Outcomes" to students. Allow time to fill out sections A and B. C will be done later. After 15-20 minutes divide students into small groups and instruct them to share their answers. After another 15-20 minutes bring the class together and ask a student from each group to summarize their small group discussion.

Day 5

1. List on chalk board legal rights and related laws that protect women (U.S. Constitution, Title VII Equal Employment Act, etc.). Briefly discuss these.
2. Distribute article "Which Half The Sky?" Allow students to read. You may want to develop a questionnaire study guide to accompany the article. When finished go through study guide.
3. Assign students to fill out Section C of the "Women's Issues/Sources/...Outcomes."

Day 6

1. Have students share their responses in Section C of the chart.
2. Assign students the task of writing an essay on the difficulties of implementing USA women rights laws in China.

References

1. Through Chinese Eyes, Peter Seyboldt, New York, Praeger, 1974.
2. The Asians/Their Heritage and Their Destiny, Paul Thomas Welty, Philadelphia, J.B. Lippincott, 1970.
3. Women in China, a sound filmstrip from Women in World Cultures, Hudson, Wisconsin, Gary E. McEven Publications, 1980.
4. Focus on Asian Studies, Vol. III, No. 3, Spring, 1984.

STAND UP AND BE COUNTED: Differences Between Men and Women

(Instructions to the teacher: Read each of the statements. After each statement ask students to stand up if they agree with it. After all of the agreeing students have stood, ask them to sit down and read the next statement and ask agreeing to stand. Do not explain the statement. If there is confusion read it again.)

1. WOMEN ARE MORE SENTIMENTAL THAN MEN.

2. MEN MAKE BETTER LEADERS THAN WOMEN.

3. DAUGHTERS SHOULD BE BROUGHT UP TO BE THE SAME AS THEIR MOTHERS; SONS, THE SAME AS THEIR FATHERS.

4. WOMEN ACHIEVE FULFILLMENT BY HAVING CHILDREN.

5. SEXUAL HARASSMENT AND DISCRIMINATION AR MORE A PUBLIC MEDIA HYPE THAN THEY ARE REAL.

6. MEN AND WOMEN SHOULD BE TREATED DIFFERENTLY.

7. PHYSICAL DIFFERENCES BETWEEN MEN AND WOMEN EXIST: THEREFORE, CERTAIN JOBS SHOULD BE DESIGNED FOR WOMEN AND THE SAME FOR MEN.

Upon completing all seven statements briefly discuss each statement.

CHAPTER 28

THE FAMILY IN CHINA

The root of the empire is in the state. The root of the state is in the family.

—MENCIUS

The family, the basic social unit in China for thousands of years, was so important that not only the clan but even the state was regarded as an extension of it. A Chinese thought of the interests of his family as the basis for all his judgments and decisions. What was advantageous and good for the family was permitted; what was disadvantageous and bad for the family was prohibited. The individual thought of himself as a member of a family, and he was viewed by others in the same light. The success or failure of an individual reflected upon the family and increased or decreased its prestige. The family was responsible for the acts of its individual members and was held accountable for them by the community and the government. In this sense traditional China was composed of a large number of families rather than of individuals.

Confucian philosophy emphasized the fundamental importance of the family. Of the five basic social relationships necessary to the right functioning of Chinese society, three were family relationships—the relationship between father and son, elder brother and younger brother, and husband and wife. It was in the family that the individual learned his role in Chinese society, or not at all. "Inside the smaller doors leading to the inner apartments are to be found all the rules [of government]. There is awe for the father, and also for the elder brother. Wife and children, servants and concubines, are like the common people, serfs, and underlings."

Economically, the traditional Chinese family was a joint productive effort. All members were supposed to do what they could for the common family, and they were supported from the common

funds. There were three important variations of this economic family in China: the small or conjugal family, the middle-way or stem family, and the large or joint family. The small family usually consisted of the parents and their unmarried children. It was similar to the family common in America and the West. The middle-way family was composed of the parents, all their unmarried children, and one married son with his wife and children. The large or joint family included the parents, both married and unmarried children, and all the wives and children of the married children. Sometimes other close relatives, such as grandparents, uncles, aunts, cousins, and nephews, might live in this family. The head of the family, usually the father but sometimes the elder brother, supervised the common property and watched over the moral life of the members.

IDEAL AND PRACTICE

The large or joint family was the traditional ideal family. From the time of the T'ang Dynasty until very recently, the large family system was praised and encouraged by the leaders of society as the ideal family arrangement. The presence in one family of six or more generations who functioned together as one economic unit was the highest expression of this system. Few families achieved this aim. Most large families never included more than three or four generations, and only certain wealthy families were able to achieve this goal.

There are a number of reasons why the Chinese were seldom able to realize the ideal of living together in a large family. Members of the families of the poorer classes were subject to a higher mortality rate than the richer classes and few of them lived very long. Malnutrition, diseases of one kind or another, natural calamities which destroyed their crops and brought famine and starvation, were the common fate of the poverty-stricken peasants and artisan families of China. Only the very strong and the very lucky lived to a ripe old age. Many children died young; it is thought that, prior to the coming of modern health practices, over half of all the children in China died before the age of five. Owing to unsanitary conditions, many mothers died at childbirth. Furthermore, the small amount of land which the poor possessed was insufficient to support large numbers. Even in gentry families, the frequent division of wealth kept the number of members down. As a consequence the

vast majority of the Chinese people lived in small and middle-way families which numbered on the average from five to seven members.

Probably a typical Chinese family on the mainland today would include the two parents and up to three or four children. After the advent of the Communist government in China the members of the former gentry class, who most frequently lived in large or joint families, disappeared from Chinese society. Their land, which was the source of their wealth, was redistributed, and they could no longer support the practice of large families. As a result, the small family, so common in America and the Western world in general, is also becoming typical in present-day China.

FAMILY RELATIONSHIPS

Until recent times the parents had almost complete authority over their children. Society sanctioned whatever steps parents took to enforce their commands, and public opinion permitted harsh and prolonged physical punishment when the children rebelled against parental edicts.

However, when the grandfather retained headship of the family, he often protected his grandchildren from the arbitrary dictates of the father and mother. It was common for the grandchildren to scurry to the loving shelter of a grandparent when the father threatened or attempted to punish his children. Others in the older generation, such as uncles and aunts, were also in a position to protect the child from discipline. This was true even when the old one had relinquished formal supervision of the family. The aged were revered and their wishes and desires granted whenever possible. Thus, love for the child was diffused over a wide range of relatives. He found early that he often received more warm affection from his grandparents, uncles, and aunts than he did from his own father.

Traditionally, Chinese fathers were regarded by the sons with a great deal of fear. Since untrained and undisciplined sons gave the community a bad impression of the father, Chinese fathers were often severe and inflexible in training their sons to assume their future role in society and the family. Since the father did not have the same responsibility to discipline and indoctrinate the daughter in her future family duties, the relationship between father and daughter was usually warmer and closer. In some of the more

wealthy families it was not uncommon for the father to teach his daughter to read, write poems, and compose music.

The relationship between the mother and her children, both girls and boys, was generally one of warm love and affection. She acted as an intermediary between the children, especially the son, and her husband, and often protected them from his wrath. In poorer peasant families, the love of the daughter for her mother was so great that, many times, the daughter would take something from the family of her husband in order to give her mother a few more material comforts. This act of "borrowing" was one of the seven valid causes for divorce in traditional China.

Parents were obliged to train their children to assume their proper stations in Chinese society. For each generation, for each age, for each sex, there was an accepted pattern of behavior which each Chinese individual had to be taught. Thus, from about four to fifteen or sixteen years of age, the children were taught their future duties. The boys of gentry families were sent to schools or put under the guidance of tutors, to start the long and difficult task of scholarship. The boys of the peasant families were taught field work at an early age and instructed in all the arduous tasks demanded of the farmer-peasant in China. The boys of both gentry and peasant families were taught the ancestral ritual. Both peasant and gentry girls were taught the household duties of sewing, cooking, washing, and cleaning. The peasant girl, in addition, learned to help in the fields during the planting and harvesting seasons. It is a common sight in China to see a long row of bending women planting the delicate rice shoots in the water-covered rice fields.

Arranging marriages for their children was one of the primary obligations of the parents. The boys must be married in order that the family line might be continued and descendants created to perpetuate the ancestral rites. Girls must be married so that they might fulfill themselves as women and strengthen the family fortunes. Gentry families were interested in making a strategic family alliance. Peasant families desired money for their daughters and were reluctant to marry them to families who owned or rented little or no land. Marriages were arranged by the families concerned. The prospective bride and groom had little to say about either the choice of their mate or the marriage arrangements. In fact, they rarely saw each other before the marriage. A meeting of the two be-

fore marriage was sufficient reason for calling off the ceremony, because it violated the custom of separating the sexes and compromised the girl. Marriages were contracted between families on the basis of convenience. The social and financial position of the families concerned was carefully scrutinized before the marriage contract was signed.

A middle-man always negotiated the marriage. He or she—the middle-man could be either male or female—did the talking and bargaining, carried messages, and conducted all the many delicate but necessary negotiations required to bring the marriage preliminaries to a successful conclusion.

When the bride's parents agreed to the proposed match, they sent, via the middle-man, a card bearing the girl's eight characters to the boy's family. These eight characters, which represented her name, and the hour, day, month, and year of her birth, were then compared with the boy's personal data by one skilled in such matters. If the comparison indicated future harmony and happiness for the two individuals, negotiations to connect the two families through marriage began in earnest. One of the most important questions to be settled, especially for the poor peasant families, was the size of the dowry to be paid by the family of the bridegroom to the family of the bride. The girl's family used part of the dowry money to purchase the bridal outfit and, if there were unmarried sons in the family, often used the rest as dowry money again, to obtain wives for them. The wealthier gentry families used all the dowry and much more besides to outfit the bride. The more furniture, chests, household equipment, clothes, and other articles that were carried in the bridal procession when she was escorted to the home of the bridegroom, the greater the prestige that devolved upon her family.

Marriage preliminaries were concluded with the fixing of the date of marriage and the signing of the betrothal contract by the family heads. The marriage day was selected by an individual skilled in the choosing of lucky days for important events. On that day the bride was carried in a long procession, together with her personal property and bedroom equipment, to the home of the bridegroom. She usually stayed there for the rest of her life.

When she entered her new home, she was obliged to adjust to a new environment and a new set of relationships. Usually, she had

not seen any of the family members before, including her husband. She was surrounded by unfamiliar objects, unfamiliar faces, and unfamiliar mannerisms and expressions. The sudden and sharp change from a secluded, familiar life to this rather public, unfamiliar life frightened and confused her. Her most difficult adjustment was to her mother-in-law. Chinese mothers-in-law were often awe-inspiring individuals within the family. They were the rulers in the home, especially with regard to the daughter-in-law's training, discipline, and duties. Since the men of the family were not supposed to give their wives any undue attention beyond the bedroom door, a public show of affection between husband and wife was frowned upon by Chinese society. Consequently, the young bride was forced to spend most of her time in the company of her mother-in-law, trying to meet all of her demands and to bear her scoldings with tact and patience. Stories are told of some mothers-in-law whose nagging and cruelty drove their daughters-in-law to flee from the home or even commit suicide. Filial obligations required the son not to interfere in his mother's treatment of his wife. Both husband and wife stood in a subordinate position with relation to the mother-in-law. Should the husband support his wife against his mother, he aroused jealousy that only intensified the harsh treatment of his wife. Moreover, Chinese society did not favor such action by the son against the mother, to whom he owed loving obedience no matter what the provocation.

In Chinese thought children must do everything possible to ensure the comfort and happiness of the parents. The lives of the son's children, and even his own life, should not be valued over the lives of the parents. Chinese children are told stories of filial sons who cut off portions of their living flesh in order to provide their parents with food and medicine. One of the strictest and most important filial obligations was the support of parents in their old age. Another important duty was faithfully to carry out ceremonial rites to them after their death. Confucius said, "When the parents are alive, serve them with propriety; when they die, bury them according to propriety; and sacrifice to them according to propriety." Greatly prized and respected, the aged in traditional China were valued even over children. Children could be had again, but the aged could not be duplicated, and they soon would become powerful ancestors who could be of great aid to the

family. The most important birthdays in an individual's life were at sixty, seventy, eighty, and up. To reach the age of one hundred was the crowning achievement for both the person and the family.

The Chinese lived in anticipation of old age, for growing old was pleasant. Age was respected. It was a time of leisure and of little responsibility. There was no superior over the aged except the dead ancestors, who rarely spoke. The aged were supported and not requested to support anyone else. There were only two periods in the life of a Chinese male when he possessed maximum security and minimal responsibility—infancy and old age. Of the two, old age was the better because one was conscious of the pleasure to be derived from such an almost perfect period.

The woman also achieved respect and superiority with increasing age. The young bride, cowed and afraid, grew into a mother-in-law or female head of the household. She was no longer a stranger and she had sons and daughters-in-law of her own. She was an authority in the family and her position was buttressed by the whole weight of Chinese society. All members of the family owed her respect, obedience, and support.

NEW ATTITUDES TOWARD THE FAMILY

Traditional attitudes toward the family are being modified in China in response to the changing pattern of modern life. Individuals are now encouraged to think in terms of loyalty to the nation rather than to the family alone. This is especially true of Communist China. The welfare of the state is the final basis for all decisions and acts, and when there is a conflict of interest between it and the family, the Chinese are taught to place the interests of the state first. The relationship between the individual and the state is of more significance than the one between the family and the state. The individual's failure no longer reflects upon the family, but solely upon himself. The Nationalists, however, continue to feel that the family is also responsible.

Though families are still held responsible for teaching their members their new roles in society, other institutions are beginning to perform this function. More and more nurseries, schools, clubs, discussion groups, committees, indoctrination courses, party work, unions, co-operatives, and other groups and institutions outside the home and family are molding the character and values of the mod-

ern Chinese. He is becoming a different person, oriented outside the family rather than inside.

Modern Chinese no longer give the same respect to the aged as formerly. Yesterday's China admonished the young to be quiet listeners at the feet of her ancient sages. Today's China admonishes the old to be quiet since the ancient learning is no longer applicable. The young in China are hailed as the forerunners of a new society; they are lauded, showered with attention, and placed in positions of authority. This is more true of the Communists than of the Nationalists, who continue to respect and honor the aged.

Marriage laws promulgated by the new regimes express another conception of marriage. The sexes are equal. Each spouse may retain his or her family name and personal property. Each may freely work in any occupation and engage in political and social action. The two people concerned may choose their own mate without interference from a third party. There shall be no compulsion on the part of either party. The interests of the children shall also be safeguarded. "Children born out of wedlock shall enjoy the same rights as children born in lawful wedlock." Husband and wife shall live together as companions and one will not be dominant over the other. Husbands shall have only one wife.

In old China most Chinese were monogamous by economic necessity. But many of the wealthy possessed concubines. Secondary wives were often introduced into the house when the first wife proved barren or had not borne any male offspring. The introduction of a number of wives under the same roof was generally the signal for the beginning of disturbances for the household. Furthermore, many secondary wives under one roof was another instance of the traditional subordination of women. Most women shunned the prospect of becoming concubines. For these and other reasons, the modern Chinese have forbidden more than one wife per husband.

Marriages need no longer be arranged by the families concerned. When a boy reaches the age of twenty, and the girl the age of eighteen, they can legally marry voluntarily. There are still, in many instances, certain ceremonies attached.

Whereas marriage was formerly a family affair, it is now often an ideological affair, especially if one or both persons are party members. One of the members of their party cell, or their discus-

sion or work group, may act as a middle-man in the marriage preliminaries. Instead of judging the marriage from the point of view of the family, the suitability of the match is discussed in terms of the advantages that their union will bring to the party and the state.

Where formerly the marriage ceremonies took place in the family household of the male, today they are often conducted in a public hall decorated with flags and the pictures of Mao Tse-tung and other important political dignitaries. The couple, if they are laborers or workers, frequently wear their regular work clothes and publicly announce at the ceremony what they intend to do after their marriage to benefit the community. This is a Communist practice and not true of Nationalist China. The Nationalists rarely interfere in family matters such as marriage.

Divorce has always been permitted in China. Generally speaking, however, it was a family and clan matter; the wishes of the individual were secondary. Furthermore, divorce was a privilege enjoyed almost exclusively by the man. The wife was practically helpless when her husband decided to put her away, and it was almost impossible for her to divorce her husband.

However, she was not entirely defenseless. The husband was not supposed to divorce his wife except for the following reasons: disobedience to his parents, failure to bear children, adultery, overt jealousy, a repulsive disease, loquacity, and theft from the family (in order, usually, to help her mother). Moreover, divorce was rather rare. Public opinion did not approve of it, and it was usually more convenient for the man to take other women into his home than to brave public opinion and the anger of his wife's relatives and family.

Divorce is also permitted in modern China. It is now a matter to be decided by the husband and the wife, not by the family. The new attitude is that divorce shall be granted only when both the husband and wife want it. Should it be the desire of only one of the parties, then the state becomes a party to the divorce affair. The new Communist law states explicitly: "In the event of either the husband or the wife insisting upon divorce, it may be granted only when mediation by the subdistrict people's government and the subdistrict judicial organ has failed to bring about a reconciliation."

Encouraged by the government and new social attitudes, young women are now working in places sometimes far removed from their

ancestral villages and homes. This is a radical break with the tradition which required young girls to stay close to the village and the home until the time of their marriage. Separated from the eyes and ears of the hometown relatives and neighbors, they became more independent, more receptive to new ideas and attitudes, and, sometimes, a bit daring. They frequently meet males whom they like in the factories where they work or at union and party meetings, and marry them. They settle down in a small government-owned apartment where the rent is cheap, and both husband and wife continue to work and save for such desirable articles as a transistor radio, a sewing machine, and a bicycle. They practice birth control, for they want only two or three children. If needed, the wife may have an abortion in a government hospital or clinic at a cheap price or without any charge. Stylish clothes and cosmetics are discouraged because they connote Western and bourgeoise tendencies, and such tendencies must be eradicated if the "New Chinese Communist Man" is to ever emerge in China. The new wife is freed from the once-dominant mother-in-law because the husband's family is elsewhere. Should the husband's mother live with them, she has little authority; the workers are the heroes of today, and the dominant aged of yesterday must follow their example and teaching. Change is evident in the modern Chinese families.

Although the Chinese society is undergoing change, it has not completely changed everywhere. The most radical changes have taken place under the Communists. Elsewhere, in Formosa, Hong Kong, and Southeast Asia, many Chinese still retain the old customs. The importance of traditional attitudes in shaping Chinese families today varies with the individual, the circumstance, and the locality.

WOMEN'S ISSUES/SOURCES/RESOLUTION CHART

Name _____ Date _____

	Women's Issues Today	Sources of Issues (historical, philosophical, physical, etc.)	Resolution / Outcome
USA			
CHINA	81		82

Source: FOCUS on Asian Studies, Vol. III, No. 3, Spring, 1984

Which Half of the Sky?

Current Research and Reports on Women in China in the 1980s

By Sue Gronewold

Ten years ago, when groups traveled to China, they were told that "women hold up half the sky," that Iron Girl Brigades had indicated model women working in non-traditional fields for emulation, that the anti-Lin Biao, anti-Confucian campaigns were forcing many people to reexamine their attitudes toward men and women. Then, members of local women's federations boasted that there was more equality than in the past: while women moved into jobs traditionally held by men, men were becoming more involved in food shopping and preparation, housecleaning and child care.

The signals coming out of China today are still clear, but they are very different. One rarely hears about "half the sky," the mention of Iron Girls is likely to provoke laughter, and although the new Marriage Law specifically stresses cooperation in all kinds of work, current magazine and newspaper articles point up the inherent differences between men and women that make women unfit for either rigorous analytic thinking or demanding "masculine" work. Certainly, the equality of women has not always had top priority in the P.R.C., and current policies and processes concerning women seem to pull in contradictory directions.

The issue that most highlights these contradictions is the very complex "One Child Family" campaign, first announced in 1979 as a companion to the Four Modernizations campaign. As everyone agrees, China faces a desperate situation: both its population and agricultural production have been increasing 2–3% per year since 1950. This means that production has just barely kept pace with population. As long as economic policies and population growth remained the same, there apparently was no way to modernize the country and make life better for China's billion people. Since 1978, therefore, policy planners have altered much of the Maoist economic model and tried to develop in China a "market socialism" similar to that found in Yugoslavia and Hungary, hoping that this would bring a surge in production in both city and countryside. Curbing population growth has been seen as a necessary corollary of the push to modernize. Although analysts suggest that the one child policy can be eased after 1995 when the crucial child-bearing years of the 1960s baby boomers are over, they nevertheless have been attempting to put in place a stricter policy than tried in any other developing country in an effort to bring population growth to 1% per year by the mid-1980s.

Actually carrying out this family planning program has, however, been quite difficult, especially in the light of contradictions within that bundle of policies that comprise the modernization packet. During the early 1970s, the birth control campaign was limited to propaganda and positive reinforcement: spreading information on birth control and devices; exhorting young people to marry late; or offering tangible rewards to small families—better

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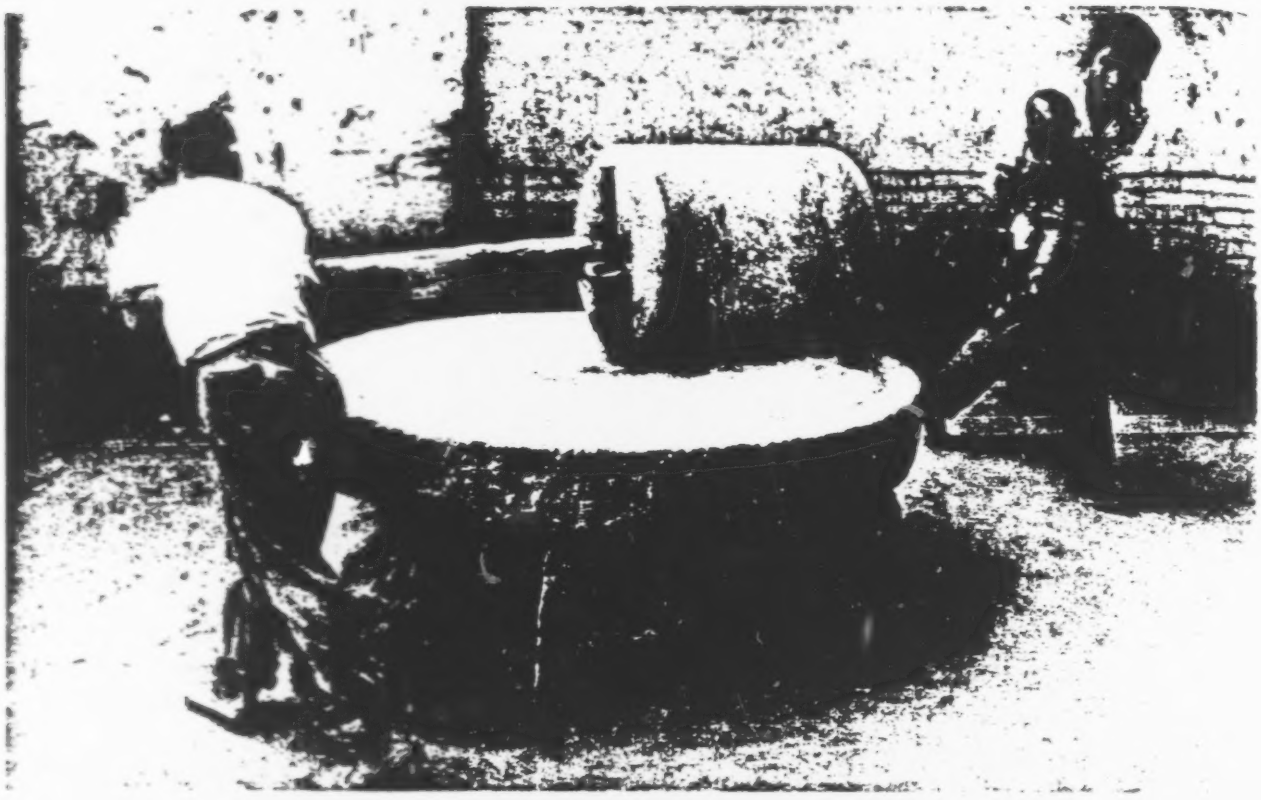


ease this conflict. There are increasing numbers of reports of women continuing to have more children while voluntarily withdrawing from the collective sector (even though the collective sector often offers higher wages and more security). Just as it is in the cities, where individual enterprises such as repair work or fast food stands are now encouraged, it appears that work in the countryside may increasingly be divided into secure, well-paid state jobs dominated by men and a sector filled with women that is less secure, less well-paid, with lower status, and less chance of advancement. The suspicions that women's labor is marginal and dispensable are reinforced by current internal debates suggesting that in times of high unemployment, women should leave the work force and return home. If these reports are accurate, it seems as if the tradition of "woman-work" has not been as radically challenged or altered in China as was previously thought.

Even more worrisome, however, have been reports and articles from China through 1982 and 1983 urging the "protection of baby girls and mothers." Given traditional values and current policies, when parents are limited to one child, there are problems if that child is a girl. In the short run, it is reasoned, a daughter will not produce as much as a son; and, in the long run, will marry and leave home with no one to care for aging parents. In places where the one child policy has been strictly enforced, there have been reports of female infanticide and wife beatings as punishment for having produced a daughter. The press has condemned these instances, the fathers in question have often been punished, but only a few policy changes have directly addressed the issue (in theory, daughters now have an equal claim on family inheritance, wives can more easily bring husbands into their natal families, and jobs can be passed on to daughters as they were formerly to sons). The overweening weight of the modernization policies in both city and countryside, however, still reinforces the traditional value on producing sons, not daughters. Ironically, the very policies that modernizers put in place to advance the country seem, in the process, to have either revived or reinforced (it is not clear which) traditional practices and beliefs—favoring sons over daughters.

A further indication of the continuing discrepancy between men's and women's estate in China—the persistence of "remnants of the feudal past" and the contradictory pulls of recent policies—is in marriage and courtship practices. Marriage is still a universal goal, as it was in the past. Everyone is expected to marry, and there is still little place for those who do not; although for some—the infirm, the very poor, those in certain occupations—finding a partner can be quite difficult. Once married, people are encouraged to stay married and, instead of divorcing, to mediate their differences. Widowers are expected to find another mate. Remarriage of widows, less tolerated, is condoned only for economic reasons. The children of widows are still viewed as belonging to the in-laws on the father's side.

But, even for young people, finding a partner is not easy. The thirty years since arranged marriages were discouraged by the Marriage Law of 1950 have not been enough to make people comfortable with the idea of marriage by choice. In the countryside, reports suggest that as late as 1980 most marriage arranging still involved a third party, usually the parents. In the countryside, moreover, the traditional bride price is often demanded, with large "gifts" to the

12 Photo credit: © 1984 by Richard D. Gordon (original in color). *A young woman and her father crush cornmeal with an old grindstone. Though cheap electric grinders are available, some still prefer the taste of stone-ground flour.* Long Bow Village, Shanxi Province, China, from the film *Small Happiness: Women of a Chinese Village*

bride's parents required before wedding plans can proceed.

Yet in the city, where there are more free choice marriages and work units are more important, with parents less in control, young people are frequently perplexed about how to find a partner. Again, the stress on modernization, the increase in advertising, and the availability of consumer goods have had unintended consequences. In countless articles, young people agonize over how much importance to place on love versus material considerations and whether or not it is appropriate to marry to advance oneself socially. Women complain that men only want wives who are attractive and docile; men complain that women are interested only in husbands who can provide them with big apartments, televisions, and other consumer durables. Clearly, the course of love is not easy in China.

A final issue with implications for women is the change since the mid-1970s in access to and availability of education. Education is always a crucial barometer of women's progress, since it often offers the only way to transcend other restrictions. The implementation of a rigorous examination system has meant that test scores rather than social or political background determine admission to senior middle school and university, and then eligibility after graduation for coveted job assignments. If they have been educated, women tend to do well on exams. However, there are reports that, in the countryside, either elementary education is not widely available or else children are kept from school to do work at home. (Of course rural boys also suffer from these practices.) In the city, women are reported to be discouraged from studying certain subject areas. There are also reports of informal female quotas of 25–30%, particularly at specialized universities. The proportion of female students enrolled in higher education has dropped from a high of 33% in 1976 to 23% of all college students in 1980. The emerging data thus reinforce fears that women are being steered into separate sectors and assignments.

All of this is not to deny that women's estate is *very* different from what it was in traditional China. Today, women seem to be healthier; many are educated, are in the work force, and have some mobility. Women have formalized rights that are recognized in the constitution and marriage laws enacted since 1950; a stronger voice in governance, especially at the local level; and active supporters in their national and local women's federations. Yet their progress since 1949 has been shaky and uneven. Forward leaps alternate with backward steps. Given the distance women have come in China during the twentieth century, it would be unfortunate for them to lose important gains now.

Most formative of my thinking has been a reading of the current Chinese press plus judicious screening of such magazines as *Women of China* and *Beijing Review*. Important books recently published in the West include:

- Phyllis Andors, *The Unfinished Liberation of Chinese Women 1949–1980* (Indiana University Press, 1983)
- Elisabeth Croll, *The Politics of Marriage in Contemporary China* (Cambridge University Press, 1981)
- Kay Ann Johnson, *Women, the Family, and Peasant Revolution in China* (University of Chicago Press, 1983)
- Judith Stacey, *Patriarchy and Socialist Revolution in China* (University of California Press, 1983).

Also influential have been the papers of Emily Honig and Gail Hershatter, Marilyn Dalsimer and Laurie Nisonoff and the comments of Marilyn Young.

Photo credit: Brenda Shears Holland, *Mother, daughter, and sister-in-law with American storybook*, taken on a trip to China, sponsored by the Museum of the American Indian, New York, with the Chinese Exhibition Agency, to [illegible]

housing; special access to medical treatment and education; larger allotments of rationed goods; or, in the countryside, access to private plots and subsidies. There are indications that, since the early 1970s, urban families have been limiting their offspring. Information about birth control is more readily available, and good housing and chances for higher education are powerful incentives in urban China.

It seems, however, that simple rewards and exhortations are not enough, particularly in the countryside. Therefore, the latest reports describe harsher measures. Practices vary widely across China, since the implementation and enforcement of the campaign have been left to party personnel and women's groups under them in individual localities. The Chinese press includes reports that fines have been levied and good housing and subsidies have been withdrawn with the birth of a second or third child. There are even reports of forced abortions and mandatory sterilization after two children. Debates rage about these measures.

It is in the countryside that the two flanks of the modernization campaign have pushed in diametrically opposite directions. In many places, rural families have continued to have three or four, or even seven or eight children, calculating—as peasants always have—that more hands mean more income. (Numerous pregnancies are also a hedge against a chronically high rate of infant mortality.) As the "job responsibility system" * on the nation's communes becomes more and more widespread, women are put in the unenviable position of having to choose between what is best for them, both emotionally and materially, and what is best for their families. Since field work takes them away from home, adequate care for young children (including nurseries and grandparents) is not always available. The extension of health care to rural areas is not stressed as much as in past decades. For these reasons women would prefer to have fewer children; however, larger families produce more. Sideline occupations—which have more flexible hours and can be engaged in close to home—somewhat

* In the "job responsibility system" families are under individual contracts, must meet production quotas, and may keep any excess of the quota. "Sideline" occupations—such as raising cash crops or making traditional handicrafts—are encouraged.

Photo credit: © 1984 by Marianne Barcellona. *Chinese poster advocating the one-child family says, "For the Four Modernizations Have Only One Child"*

CONTEMPORARY CHINESE LIFE

Anne Pipkin, Bellevue School District
Skip Wolfe, Franklin Pierce School District
Marjorie McKellop, Longview School District
Shu-Shen Wu, Bellevue School District

Grade(s)	Subject(s)	Country/Culture	Time Required
9-12	Social Studies World History	China	6 days

Objectives

At the end of the unit, the student will be able to:

1. Locate China on a world map and identify at least 5 of its neighbors.
2. Compare and contrast American way of life to the Chinese way of life.
3. Relate Confucianism to several aspects of Chinese life.
4. Describe family life in China.
5. Explain the difficulties of women's liberation in China.

Cross-Cultural Skills

1. Recognize similarities and commonalities between USA and Chinese daily lives.
2. Recognizes that how people live and do what they do is influenced by their environment.
3. Distinguishes between myth, stereotype, and facts.
4. Recognizes the influence of one's own heritage.

Materials (* indicates included in this lesson plan)

1. Blank map*
2. China Profile*
3. "Confucianism - A Summary" (page 100 in this booklet)*
4. "The Family in China" (page 44 in this booklet.*[1]
5. "China Study Print Program" photos (can be obtained from UW's East Asia Resource Center - to contact, see "Resource Centers For Asian Studies" in appendices).
6. "Which Half The Sky," (page 50 in this booklet)*[2]
7. "A Cultural Context For Chinese Law"*[3]
8. "NBC White Paper: China." (Can be obtained from UW's library.)
9. USA/China Societies: A Comparison Chart.*

PROCEDURES

Day 1

1. Open unit by asking students to list words which they would use to describe Chinese life. Write on chalk board and piece of paper. Keep for later use.
2. Distribute blank world map. Instruct students to locate and write in China and at least five neighboring countries. Have students correct own paper by reviewing a globe or detailed world map.
3. It may be appropriate to briefly discuss the 2-China issue or inform students that although there are two Chinas, this unit focuses on the People's Republic of China.
4. Distribute China Profile to students. Ask students to compare and contrast Chinese information to what they know about the United States.

Day 2

1. Prepare sheet of paper with "Way Of Life," "Value," and "Source" written across it. Lead discussion filling these out (e.g. Way of Life-Always buying things; Value-Materialism; Source: Capitalism philosophy. Distribute to students and instruct students to fill out. Discuss responses. Conclude with realization that how we live is influenced by our present.
2. Distribute "Confucianism-A Summary." Review with students.
3. Distribute "The Family in China." Instruct students to underline those points which reflect Confucian values.

Day 3

1. Show photos from "China Study Print Program." After viewing them ask students reaction. Ask them to think about roles portrayed for men and men in the photos and to rethink women's role in article, "The Family in China."
2. Distribute article, "Which Half Of The Sky?", allow time to read. Briefly discuss.
3. Assign students task of writing a short essay (300-500 words) on the impact women's liberation would have in China.

Day 4

1. Before collecting essays ask students to share what they wrote.
2. Distribute article, "A Cultural Context For Chinese Law." Allow students time to read. Divide class in half. Assign one side to advocating the U.S. system, and the other side to advocating the Chinese system. Lead the discussion debate. At the end of the discussion take a vote on what system the students would prefer.

Day 5 and 6

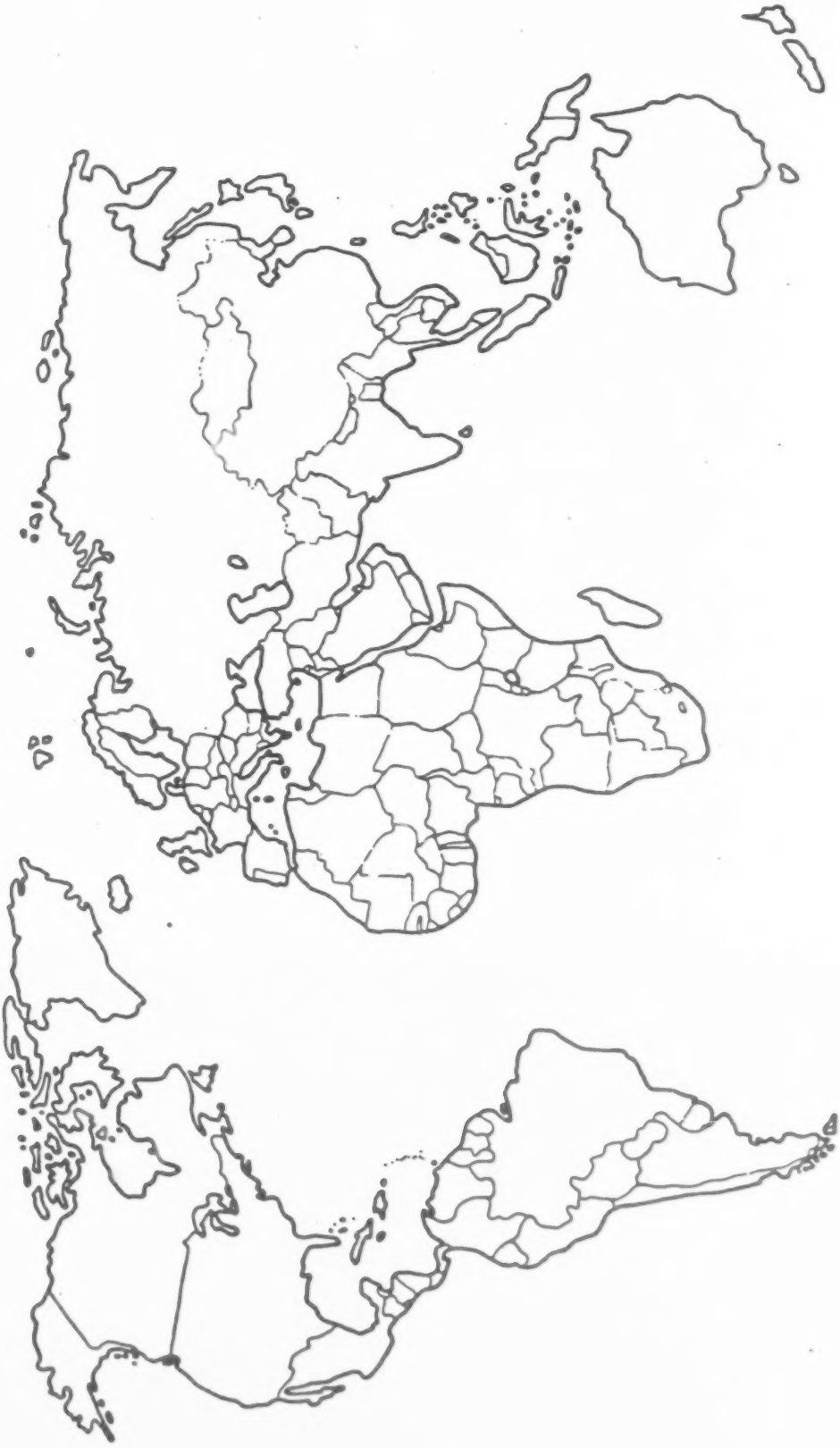
1. Show "NBC White Paper: China".
2. Distribute "USA/China Societies: A Comparison Chart". Instruct students to fill it out and turn in.
3. Bring out original list to describe Chinese life. Explain difference between stereotype, myth, and fact. Review list and distinguish each as stereotype, myth and fact.

References

1. The Asians/Their Heritage and Their Destiny, Paul Thomas Welty, Philadelphia, J.B. Lippincott, 1970.
2. Focus on Asian Studies, Vol. III, No. 3, Spring, 1984.
3. Intercom, No. 100, "Through The Looking Glass Reflections of Peoples and Cultures", December, 1981, Global Perspectives in Education.

Map #2

STUDENT HANDOUT 2B



CHINA PROFILE

Capital - Peking

Population	1,012,197,000 (1979 est.)
Per Capita Income	$232/year (1979 est.)
Ethnic Groups	Han Chinese-94%; Mongol, Korean, Turkic, groups, Manchus; other very small groups
Languages	Mandarin Chinese (official); Shanghai, Cantonese, Fukiense, Hakka dialects, Tibetanese
Reglisions	Confuscianism, Buddhism, Taoism
Geography/Topography	3,691,502 square miles Two-thirds is mountainous and desert 10% of land is arable
Some Major Cities	Shanghai 10,820,000 Peking 7,570,000 Tianjin 4,280,000 Canton 3,000,000 Shenyang 3,000,000 Wuhan 2,800,000 Chengquing 2,121,000 Harbin 1,552,000
Industries	Textiles, steel, chemicals, cement, plastics, agriculture, implements, trucks
Chief Crops	Grains, corn, peas, soybeans, rice, sugar, hemp, jute, abutilon, ramie, flax, cotton, tea
Minerals	Tungsten, antimony, coal, iron, lead, manganese, mercury, molybdenum, phosphates, potash, tin
Communications	1 million televisions in use 12 million radios in use
Health Life	60.7 years for the male/64.4 years for females

A CULTURAL CONTEXT FOR CHINESE LAW

BY LINDA S. WOJTAN

A civil trial in Wuhan/Sheldon M. Slaybod, attorney, Toledo, Ohio

The Chinese have a very appropriate term to describe short surveys of the type attempted here:

> "Looking at flowers from a galloping horse." That is, one cannot see the flowers very carefully from a galloping horse, and one would do much better getting off the horse for a closer look. Yet, fleeting as the view may be, to see flowers from horseback is better than seeing no flowers at all.'

This "metaphorical gallop" through Chinese legal history and relevant cultural norms will certainly not allow for a detailed view of China's history nor of her law. Rather, it is intended to sketch some of the broad lines, historically and culturally, of the Chinese legal system.

Comparing the Chinese with the American legal system is a bit like comparing apples and oranges, or more appropriately, plums and persimmons. Yet, with the American legal system as our own frame of reference, the comparisons nonetheless emerge. A few questions should guide our comparative analysis. To what extent do our ethnocentric Western "blinders" prohibit our understanding of the Chinese legal system? Does the virtual absence of a Western-style legal structure signal legal illiteracy? What criteria do we use for measuring legal creativity and literacy in both our own and the Chinese systems? Finally, what can we learn about ourselves and our own legal system from a study of the Chinese system?

LAW FOR ALL

China's modern legal system relies heavily upon community participation. For the most part, individual rights are subordinate to the community well-being. Arguments or clashes between individuals are frowned upon because they are viewed politically as irreconcilable with the more pressing collective goals of the country. The process of resolving conflict often begins before what we would call a crime has been committed. When a dispute arises, friends, neighbors, and co-workers form a mediating committee whose goals are to investigate the cause of the dispute, educate the parties involved in socialist principles, and resolve the conflict in a manner that will promote the common interests of both the parties and the community at large. If the community is unsuccessful in resolving the dispute, a complaint is filed with the court, and the mediation process is continued under the guidance of a judge and two assessors who are elected from the community. If this mediation also fails, then a trial is held as a last resort. Mediation is successful, however, in a majority of cases. For example, in Wuhan in 1979, 99 percent of all disputes were settled without a trial.[1]

The preference for collective over individual priorities is a long-standing one. To understand its development, we must turn back the pages of Chinese history several thousand years.

ANCIENT INFLUENCES

One of the most pervasive influences on Chinese legal thought—still evident today—is that of Confucianism.

> *"Lead the people by laws and regulate them by penalties, and the people will try to keep out of jail, but will have no sense of shame. Lead the people by virtue and restrain them by the rules of decorum, and the people will have a sense of shame, and moreover will become good."* —Confucius

Confucius was a Chinese sage who purportedly lived sometime in the 6th and 5th centuries B.C. His teachings provided a moral context for *li*, a system of ritualistic acts which governed social interactions. *Li* shaped a social network of relations with the family as its central unit. Individual wills and desires were secondary to the health and prosperity of the extended familial group. *Li* dictated strict social codes of behavior, which depended upon an individual's status *within the context of a larger social web*. In the simple act of a greeting, for example, a different set of rules applied, depending upon the social positions of both people involved and their relationship to each other.

Li contributed to a tradition of social control through social and moral propriety. A strong sense of "knowing one's place" in the family and in society at large was vital to the success of this system. With its strict ethics of kinship, duty, and respect for authority, *li* allowed for the peaceful management of a society all too often fraught by warfare and chaos.

Under the influence of Confucianism, Chinese law obtained a somewhat subjective character. Social justice and equity were considered above a strict and literal interpretation of the law. Since this sense of justice was necessarily abstract, the judicial system tended to rely upon moral evasion and an elite of "virtuous men" for its effectiveness.

Between 280 and 220 B.C., a legalist tradition emerged under the leadership of Shang Yang and Lu Pu-wei. This tradition was firmly established after the unification of China in 221 B.C., when laws were set down in detailed legal codes.* The codification of law under the legalist tutelage was used as a means to control the population through politics. Under the strong central government of the Qin Dynasty (221-206 B.C.), a bureaucracy was developed which freed some of the Emperor's time and institutionalized his administration.

Fa, a term used for the legalist conception of law, refers specifically to enacted or "manmade" laws. The Legalists emphasized a concrete system of rewards and punishments rather than an abstract sense of morality as the basis for the Chinese legal system.* The concept of *li*, however, did not fade under the Legalists. *Li*, with its idea of "correct" social behavior provided a framework for the behavior of the elite. While, in theory, it applied to everyone, it was widely accepted that *li* could

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Editor's Note: As of January 1, 1979, the State Council of China decided that the Chinese phonetic alphabet, *Pinyin*, will be used exclusively in China to standardize the romanization of Chinese names and places. The United States government also adopted *Pinyin* on January 1, 1979. Accordingly, Global Perspectives in Education, Inc. has adopted *Pinyin* spellings as part of our editorial policy. It should be noted, though, that not all Chinese names have changed, and the State Council has maintained that the traditional spelling of certain historical places and person's names need not be changed. For example, the name *China* will not be changed to the *Pinyin* version, *Zhongguo*.

*Evidence of this codification was recently uncovered in archeological digs in central China, where some 1000 bamboo slip documents dating back 2200 years were unearthed. These bamboo slips record laws, acts, and judicial cases of the Qin Dynasty.

" When the sage rules the state, he does not count on people doing good for themselves, but employs such measures as will keep them from doing any evil. "

—Han Fei Tzu—Legalist (died 233 B.C.)

be followed only by the well-educated. Laws were still needed for the majority of the population who could not be expected to understand *li*. Most bureaucrats and officials, on the other hand, were exempt from many laws.

POLITICS AND THE LAW

The legal tradition in China has been closely tied to political machinations and control of the population. There is no tradition of a legal system independent of the government. The evolution of the magistrate system under the Qing Dynasty (1644–1912) illustrates this political-legal linkage.

In order for the Emperor to maintain his Mandate of Heaven, there had to be social and political harmony. Disputes, therefore, had to be kept to a minimum, handled quickly and efficiently. In Imperial China, this responsibility fell largely on the magistrate, the district administrator in charge of all local affairs including registration, taxation, and mediation.* Magistrates sought to punish the convicted and redress the wrongs of the victim, thereby keeping the affairs of earth in harmony with the will of heaven.

This system left the magistrate particularly vulnerable. All trials were held in the courtroom and were generally open to the public. The magistrate had to question the accused in open court, never in private. Although it was assumed that each magistrate somehow intuitively and automatically knew the guilt or innocence of the person, he nonetheless was required to prove his case and had to force a confession from the accused. While most of the investigation was carried out by bailiffs, the magistrate would sometimes make a personal investigation.

The decisions of the magistrate were often discussed by the public, either in their homes or in private meetings. If the people suspected corruption or any type of favoritism, public protests were staged. If a magistrate's superiors became convinced of his error, he was dismissed and punished. On the other hand, if a public protest was judged to be inappropriate, an entire district would be punished. Thus, although magistrates had the authority to investigate, prosecute, and judge criminal cases, they were themselves subject to scrutiny and penalty from the Board of Punishments.

Within this Qing framework, "legal experts" functioned as personal secretaries to the magistrate. The closest equivalent to private practice in the Western sense was the *song shi*, literally, a "litigation trickster." These persons primarily drafted briefs and assumed roles somewhat like the British solicitor. They were seen, however, as social parasites, who made their living through the disputes of others. Against this backdrop, is it any wonder that the great bulk of civil suits was settled socially? The local tea house, for example, became the setting for informal settlements of local landlord disputes.

During the Qing period, a formal organization of lawyers was eventually established. This system lasted until 1905, when the civil service examination system was abolished and various institutions of higher learning were established, including law schools. The name of these law schools—*zheng fa*—means, literally, politics/law. As the name suggests, they were for both bureaucrats and lawyers.

TOWARD SOCIALIST LEGALISM

A shift from the dynastic legacy was signaled in 1912 with the promulgation of a provisional constitution, made permanent in 1923. The reign of Chiang Kai-shek's Nationalist Party in 1928 led to the Provisional Constitution of 1931. The Constitution of the Republic of China, promulgated in 1946, which continues to prevail on Taiwan today, displayed major Western influences.* Similarly, the Peking Constitution of 1954 borrowed heavily from the Soviet Union and the Eastern European people's democracies. The 70s saw a period of political activity, with the 1975 Constitution proclaiming China to be a "dictatorship of the proletariat." The new 1978 Constitution has relatively few changes.*

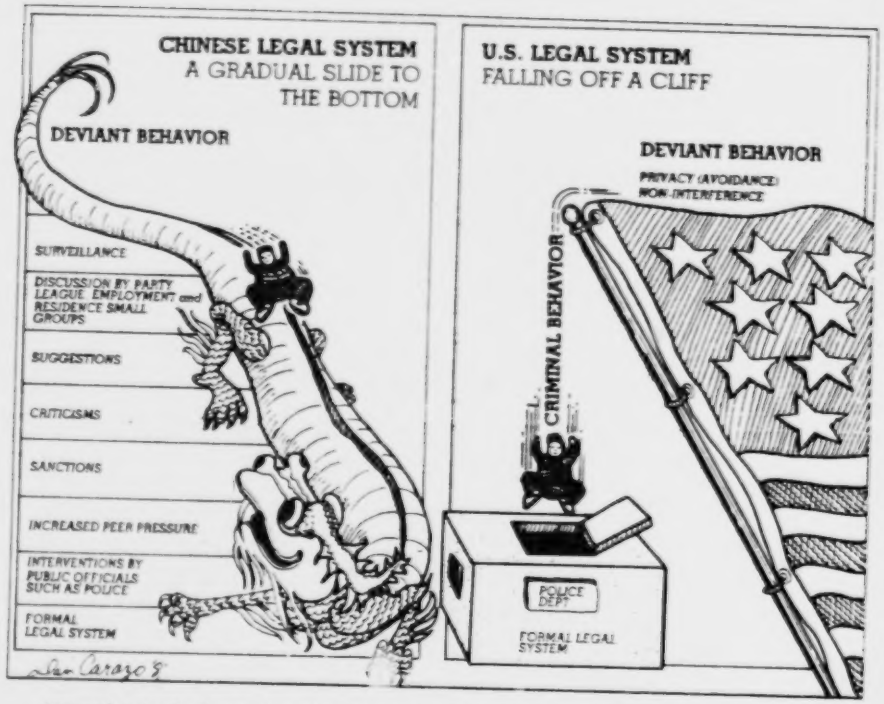
The accelerated constitutional activity which began in the 1970s emerged hand in hand with informal strides toward socialist legalism. Central to the system of socialist legalism is the idea of law in the service of state politics.

SMALL GROUPS

The principal organizational unit of socialist legalism in China is the so-called "small group." Small groups are organized wherever people spend the bulk of their day—at work, in residential areas, in the military, or in schools.

One of the primary functions of small groups is "study." The format of this study is a kind of extended seminar, involving the reading of government-approved materials. Previously, such study groups spent most of their time on Marxist-Leninist-Mao Zedong thought, essentially known to us as the "Little Red Book." Today this time is spent examining the provisions of the 1978 Constitution. The amount of time spent studying averages ten hours per week. The result of such intense study is that people do indeed know the social norms as well as the formal rules and the consequences of not adhering to them.

Another function of the small group is to "persuade by talking"—a type of informal legal intervention. Small groups are constantly on the lookout for what might be called "pre-crime" deviant behavior—such things as a bad temper, a sullen mood, and other signs—in their group members. Help for persons exhibiting such traits takes the form of discussions about the root causes of and possible solutions for the problem. If the problem continues, local party representatives become involved and the help grows more intense.



Victor Li, a noted scholar of Chinese law, has contrasted this criminal "gradual slide to the bottom" with a comparable U.S. criminal situation, which he says resembles "falling off the edge of the cliff" (see diagram). Although persons usually exhibit minor forms of anti-social behavior long before they actually commit a crime, such "deviations" are protected from both official and unofficial interference in the United States on the grounds of privacy, freedom, and individuality. Very often, then, the early stages of a problem remain largely ignored, until the situation worsens and a crime is committed. At that point, having "fallen off the edge of the cliff," the accused is suddenly surrounded by a large number of legal personnel. Thus, in the United States, the "top" and "bottom" of the cliff are distinct, whereas in China they are part of the same event or process. It is important to note, however, that although there are many admirable aspects of the Chinese system, like all systems, it has its faults.

*See the student reading, "The Ancient Chinese Magistrate: Man of Many Hats," page 36, for a description of the magistrate's duties and responsibilities.

WHEN SMALL GROUPS FAIL

During the Cultural Revolution (1966–76), small groups were the primary vehicle for decentralization—a guiding principle of government policy. In theory, small groups gave an equal voice to everyone and to all classes. They were intended to decrease the disproportionate influence of urban, intellectual, and bureaucratic elites. Even before the Cultural Revolution, small groups were sometimes ineffective or counterproductive. During this chaotic period, however, they became especially vulnerable to misuse and abuse. Those suspected of being counterrevolutionaries or of harboring "Western" sympathies were often subject to persecution in the name of the Revolution by small groups of overzealous Red Guards. One case of a small group gone astray is that of Worker Guo, a textile worker who kept "messing up."* The application of peer pressure simply caused Worker Guo's performance to worsen. Finally the impending small group meeting was held. But this usually helpful strategy degenerated into an abusive "struggle meeting." Guo succumbed to pressure and confessed to sabotaging the textile production.

Once a confession was elicited, the criminal law machinery entered the picture. Guo was tried and found guilty by a judge who was convinced of his innocence. The judge himself, however, was a victim of public pressure. Despite the fact that he was found guilty, Guo was given only a reprimand. Complaints about the trial were many and soon appeared in the *Worker's Daily*. (One of the functions of Chinese newspapers is to act as a channel for public complaints.) The grumbling over Guo's case eventually reached some extrajudicial government and party officials. In due course Guo was exonerated and the entire process became an object lesson on the evils of "subjectivism" and "bureaucratism."

FROM LAW WITHOUT LAWYERS TO LAW WITH LAWYERS?

During the Cultural Revolution, law was considered a counterrevolutionary class weapon. Many viewed law as a capitalist invention of the West. For ten years, no public trials were held in China. The constitution and codified laws were discarded, law schools were closed, and many judges and lawyers were sent to rural agricultural communes to work. The law—both its institutions and its practitioners—was under severe attack during this period of intense anti-bureaucratic and anti-intellectual sentiment.

The current socialist legalism is a result of demands from disillusioned Red Guards and disaffected intellectuals. The current leadership, therefore, has accepted their mandate and through its programs seeks to set up a court system, institute due process, and reverse the previous chaos. Law and order is the new policy, and it proceeds hand in hand with the growing influence of legal specialists, legal studies, and a new openness toward the West.

What is to be the nature of the emerging Chinese version of due process? Despite renewed interest in the West, China remains a socialist country, and her legal system will reflect that political difference. Though the current leadership will attempt to disassociate itself from the Gang of Four and their emphasis on "lawlessness," it will not completely abandon the intricately woven legal/political system embedded in a fabric of enduring dynastic legacy. The current effort to once again codify the law is part and parcel of this political/legal heritage. While the new laws grant more freedoms to the individual, they do not extend to "counterrevolutionaries," for example, who are not clearly defined.*

The Chinese modern educational course for lawyers provides some insights into political/legal connections. History of the Chinese Communist Party, party philosophy, and political economy are central to the law-school curriculum. Law students study the works of Marx, Engels, and Mao; the constitution and statutes; legal, political, and ideological histories of China and Western countries; as well as languages, including English, French, Russian, and Japanese. The range of studies which constitutes the Chinese law school curriculum indicates an educational philosophy that places law in a broader political context than the traditional Western curriculum of statutes, cases, and precedents.* The Chinese have recognized, however, that their 1978 decision to participate more fully in the world economy requires lawyers adequately trained to function within international business and legal realities.

SOCIALIST LEGALISM AND CAPITALIST LEGALITY

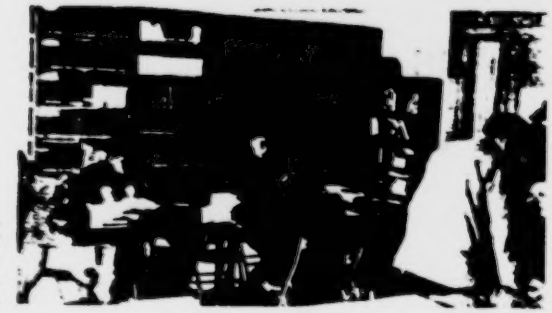
Historically, law in the West has functioned to protect the individual, particularly from the excesses of government. The Chinese interpretation of the law is to "serve the people," however ambiguous that may seem. While in the West law is seen as a barrier between the people and the government, the Chinese see law as helping the people work together, in service to the collective state. From a Western point of view, the explicit political linkages of the Chinese legal system seem somewhat fragile, if not disreputable.

In the United States we often assume that our politics are distinct from our legal system. Yet upon close scrutiny, we can see that changes in the political tide do sometimes make waves in legal waters. For example, examine the effects of presidential appointments on the Supreme Court. How do changes in administration affect our judicial system at its highest level? And what about the political nature of laws during wartime, e.g., what happened to the rights and privileges of many German-Americans during World War One or Japanese-Americans during World War Two? Further, civil strife can be a cause for circumventing cherished Bill of Rights freedoms, as in the 1968 Chicago riots, when Mayor Daley gave police and national guards a "shoot to kill" order with reference to the Chicago looters.

Another area for examination is the role of the small groups in China today. Small groups work well in rural or urban areas that are tightly knit by a general consensus of ideology. Today, however, there are many people who "fall between the cracks." For example, young runaways from China's countryside often lack the appropriate permits for urban life. As a consequence, many have turned to prostitution or petty crime. Indeed, it is estimated that 60 percent of China's crimes are committed by these young fugitives. The percentage of crimes committed by young people in the district of Shanghai is as high as 87 percent. China is trying to adapt her small group system to this modern urban reality. In this sense, China, much like the United States, is struggling to cope with the same phenomenon of disaffected urban youth.

The essence of the small group phenomenon is a strong feeling of community. Informal methods of resolving conflict can work in a variety of contexts, as long as the sense of community is highly valued. For example, in the United States considerations of community and future harmony often keep families and neighbors from suing and going to court as they seek other ways of resolving knotty issues. Overall relationships (i.e., relations between various family members, especially children) are often considered more important than a bold assertion of one's rights. Similarly, the concept of no-fault divorce seeks to remove some of the bitterness of the lawsuit and, in a sense, "set the stage" for future exchanges. Many U.S. citizens regard courts as the place of last resort and favor the Chinese small group method of "persuasion by talking" for settling disputes. Yet it is important to remember that these informal mediation methods exist outside the U.S. legal system and are not recognized or encouraged by it. In China, informal mediation practices have a long history, and are reinforced by the current political system.

Our "gallop" through centuries of Chinese legal tradition admittedly touches only the highlights of Chinese law. Yet even a "horseback view" reveals important similarities and differences. The perspective we gain, however, is as important as the content. The message here is simple. Whether we stop to "look at the flowers" or view them "from horseback," our vision will be greatly affected by our cultural lens. It is ultimately our cultural lens that causes us to judge, to value, and to distinguish between the flowers and the weeds.



Law Students at Peking University

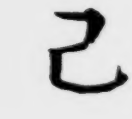
Sheldon M. Slaybod, attorney, Toledo, Ohio

NOTES

1. Victor H. Li, *Law Without Lawyers: A Comparative View of Law in China and the United States* (Boulder, Colo: Westview Press, 1978), p. 7.
2. Sheldon M. Slaybod, "The Strange World of China's Lawyers," in *Barrister*, Winter 1980, published by the American Bar Association, p. 12.
3. Donald Paragon, "Some Firsthand Observations on China's Legal System," in *Judicature*, Vol. 63, No. 10 (May 1980), a publication of the American Bar Association, pp. 477–484., p. 479.
4. Ibid.
5. Jerome Alan Cohen, "China's Changing Constitution," *The China Quarterly*, 76, December 1978, pp. 794–841.
6. Qi Xin, et al., *China's New Democracy* (Hong Kong: Cosmos Books, 1979).
7. Paragon, op. cit., p. 478.
8. Victor H. Li, "Human Rights in a Chinese Context," in Ross Terrill (ed.), *The China Difference* (New York: Harper & Row, 1980), p. 226.
9. Slaybod, op. cit., p. 13.
10. Ibid, p. 13. □

*See "Teaching About Chinese Law," p. 38, for information on "The Trial of Worker Guo," a film on law enforcement in the People's Republic of China. This case is also addressed in the student activity on page 30 of this issue. For a full treatment of the case, see Victor Li's *Law Without Lawyers*.

THE LANGUAGE OF THE LAW



JI

the Chinese concept for "self"
usually used in relation to others

YING

"ought" or "must"

SONG SHI

literally translated, "litigation trickster"

The "language of law" is often a key to the values held by a society. The reverse also holds true. The values of a people, especially as reflected in their language, can help us understand the terms and concepts to be found in the legal system of that society. Language—the everyday parlance of the people—is an especially effective prism for viewing the role of law in any society. China is no exception.

Consider common U.S. legal terms and the concepts they describe such as individual or self, courts, lawyers, sanctions, privacy, and due process. These common U.S. terms provide clues to our own societal norms and values—to expected behaviors and expected outcomes. Indeed, many in our society take these concepts so much for granted, they would call them "universals."

Keeping in mind that we bring the above "U.S. legal baggage" with us when we study another people's legal system, consider that *(1)* there is no Chinese word for "privacy"[1] and *(2)* the Chinese term for self is usually considered an antonym for "the public good"! These differences in the Chinese language signal preference for the group over the individual. Indeed, throughout Chinese history, societal orientation has been toward group welfare and the welfare of the entire state.

Ying, a common Chinese word, is translated as either "ought" or "must."[2] The hours and volumes of U.S. litigation devoted to defining the "distinct difference" between these two terms is mind-boggling; yet in Chinese they are equivalents!

It is also enlightening to look at Chinese legal terminology. For example, the Chinese have for centuries had a term to describe a position roughly analogous in the U.S. to a fledgling lawyer. The term is *song shi*,

which taken literally, means "litigation trickster"! Would *you* want to be one?!

QUESTIONS FOR DISCUSSION

1. List the Chinese words used in the reading. How do the Chinese meanings differ from the meanings of the English translations?

2. Why might the term for "self" be considered the opposite of the public good? What major trends in Chinese history might have influenced the development of this meaning? (Hint: Think about the differences in population patterns between the United States and China.)

3. What is the difference between the meanings of "ought" and "must"? (Use a dictionary if you are unsure.) If you had to make one word for these two, how would you define it? What meaning do you think the Chinese give to the word *ying*? Why?

4. Throughout Chinese history, the settling of disputes has predominately been through social means with the tribunal or later court setting used as a last resort. The strong sense of community exhibited by the Chinese was essential to the success of this method of resolving conflict. Given this background, why might the *song-shi*, or "litigation trickster," be viewed as a social parasite? Are there any similarities in the way we view lawyers in the United States? Are there any differences?

5. Give some examples of individual rights in the U.S. which might conflict with collective rights, or the well-being of a society. When are individual rights more important than the group welfare? When is the group welfare more important?

Small groups play a very important role in Chinese society. In fact, the bulk of civic life is conducted in a group context, whether it be groups of students, coworkers, farmers, or neighbors. Citizenship responsibilities—knowing the Communist Party's political theory, Chinese law, and government policy—are taken very seriously by most Chinese. Small groups devote themselves to intensive study of Mao Zedong thought, written Chinese law, and new policies issued by the government. As a result, the bulk of Chinese citizenry is well-informed of their own political and legal system.

Another important function of small groups in China is to conduct informal surveillance. In a sense, these groups act as informal law enforcers on the local level. They try to detect abnormal behavior among the group's members and alleviate whatever pressures are causing it. In this way, they hope to confront problems that—if unresolved—could lead to criminal behavior.

Group members may come up for consideration by the group in at least two ways. The group may decide, on the basis of observation, that a member has a problem that should be addressed. Individuals may also request group help for their problems.

During the Great Proletarian Cultural Revolution (1966-76), small groups were often abused or misused. They stifled anyone who wandered from a very strict interpretation of "normal," and punished those who were thought to exhibit "counterrevolutionary habits," i.e., those who criticized the government or showed preference for anything slightly resembling Western ways. Productivity, or how much work a group accomplished, was a test of loyalty to the Chinese state. Individuals with poor production records were considered "counterrevolutionaries" and seen as "against" the

USA/CHINA SOCIETIES A COMPARISON CHART

	Behavior in Social Settings	Family Relationships	Communications	Transportation	Law & Justice	Housing	Food & Eating
USA							
CHINA							

100

101

COMPARING THE JAPANESE AND U.S. BUSINESS ENVIRONMENTS

Neil Theobald, Northshore School District
Barry Vann, Issaquah School District
Don Riccardo, Mukilteo School District
Bill Winsor, Bainbridge Island School District
Larry Luke, Mukilteo School District

Grade(s)	Subject(s)	Country/Culture	Time Required
10-12	Social Studies Business	Japan, United States	5 days

Objectives

At the end of this unit the students will be able to:

1. Relate personal attitudes toward a country and international relations.
2. Compare and contrast U.S. business philosophy and practices to Japanese business philosophy and practices.
3. Describe the decision-making process in Japan.
4. Identify trade problems between the U.S. and Japan.
5. Discuss communication and decision-making problems related to resolving trade differences.

Cross-Cultural Skills

1. Recognizes similarities and commonalities.
2. Recognizes that how people live and do what they do is influenced by their environment.

Materials (* indicates included in this lesson plan)

1. "Attitude Toward Japan" Survey*[3]
2. "Tri-Continuum Timeline"*[4]
3. "Japan Profile" Sheet*[5]
4. "Toyota Spirit and Ideas"*[6]
5. "Japan's Industrial Policies"*[7]
6. U.S.-Japan Comparison Chart*
7. "Decision Making: Who Decides And How"*[8]
8. "Bridging The Gap"[9]
9. Japan-Washington State Import-Export Data Sheet*[10]
10. "Defusing the Japan-U.S. Trade Conflict*[11]
11. Film: "People and Productivity-We Learn From the Japanese" (Available ESD 121)

PROCEDURES

Day 1

1. Open unit by having students play the "Unequal Resources" simulation game. Upon completion ask students how they felt. Conclude this part of the exercise by focusing on the game's application to the real world.
2. Distribute "Attitude Toward Japan" Survey. Allow students time to fill it out. When finished take a "hand count" of several of the questions. Relate responses and attitude to "Unequal Resources" game. If time allows review U.S.-Japan relations during World War II, 1950-1970 and in the 1980s. Explore link between personal attitudes and international relations based on the tri-continuum time line.

Day 2

1. Distribute "Japan" profile sheet. Instruct students to review data and develop some generalizations comparing U.S. and Japan.
2. Lead a general discussion on U.S. business practices and trends. Write these on chalk board.
3. Distribute "Toyota Spirit and Ideas" and "Japan's Industrial Policies." Allow students to quickly review.
4. Divide students into small groups. Assign them the task of selecting, modifying, rejecting Japanese approaches in conducting business. Allow 15-25 minutes or until end of period. Identify scribe who is to report the next day.

Day 3

1. Open class with reports from the small group scribes.
2. Show film, "People and Productivity. We Learn From The Japanese."
3. At end of film instruct students to fill out U.S.-Japan Comparison Chart. Conduct a sharing of responses with the entire class.
4. Give students reading assignment from "Decision-Making: Who Decides and How."

Day 4

1. Give a small lecture on group decision-making in U.S. Use as an example experience on day 2. Encourage students to generate a list of U.S. decision-making features. Limit to 15 minutes.
2. Develop an abbreviated exercise from the "Decision-Making: Who Decides and How" lesson plan. Conduct it in class.
3. Lead a discussion on class based on the role playing in the group above.
4. Assign reading on "Bridging The Gap."

Day 5

1. Distribute Japan-Washington State Import-Export Sheet. Review with students. Discuss the causes and results of trade wars.
2. Distribute article "Defusing The Japan-U.S. Trade Conflict."
3. Based on content from "Bridging the Gap," have student write an essay on the decision-making and communication problems involved in resolving the trade war at the individual level.

References

1. Information on "Unequal Resources" simulation game can be obtained from Dr. Margit McGuire at Seattle Pacific University, School of Education.
2. The film, "Two Factories-One American, One Japanese".
3. Georgia Social Science Journal, Vol. 12, No. 3, 1981.
4. The Japanese American Internment, A Lesson in Recent History, A. Barretto Ogilvie, et. al., Olympia, WA.: Superintendent of Public Instruction, 1984.
5. Japan, 1984, An International Comparison, Tokyo, Japan Institute for Social and Economic Affairs, 1984.
6. "Free Resources for Teaching About Japan," East Asian Studies Center, Indiana University, Bloomington, Indiana, 1979.
7. Japan's Industrial Policies, Washington, D.C., Japan Economic Institute of America, 1984.
8. Intercom, No. 89, "Global Perspectives Through Asian Experiences, June, 1978, Global Perspectives in Education.
9. Speaking of Japan, Vol. 5, No. 50, February, 1985, Tokyo, Japan Institute for Social and Economic Affairs.
10. 1982 Washington State International Trade Facts, R. Douglas Brown, Olympia, WA., WA. State Dept. of Commerce & Economic Development, 1984.
11. Economic Eye, June, 1985.

"ATTITUDE TOWARD JAPAN" SURVEY

QUESTIONNAIRE ON JAPAN*

A. Please list six words or phrases you would associate with "Japan" or "the Japanese."

1. 2. 3.

4. 5. 6.

B. Please place an "X" in the space in front of the following statements with which you agree.

____ 7. I would have a Japanese as a close friend.
____ 8. I would attend classes taught by a Japanese teacher.
____ 9. I would live as a next door neighbor to a Japanese family.
____ 10. I would invite a Japanese to be my personal guest at a social function which would be attended by most of my other friends.
____ 11. I would work beside a Japanese in an office.
____ 12. I would work under a Japanese as my supervisor.
____ 13. I would adopt a Japanese child.
____ 14. I would be willing to have my brother or sister marry a Japanese.
____ 15. I would marry a Japanese.
____ 16. I would vote for a Japanese-American for U.S. Senator.
____ 17. I would associate with a Japanese only as a speaking acquaintance.
____ 18. I would feel disturbed if a Japanese family living in my neighborhood increased their social standing.
____ 19. I would prefer that no Japanese lived in my neighborhood.
____ 20. I would prefer to have no contacts with Japanese.

C. ____ 21. How much do you feel you know about Japan?
(1 - a great deal; 2 - a moderate amount; 3 - very little; 4 - nothing.)
____ 22. Would you like to study more about Japan?
(1 - yes; 2 - no.)

D. If you answered yes to 22, above, please place an "X" in the space in front of those aspects of Japanese life you would like to know about (answer as many as you wish).

____ 23. Japanese way of life ____ 24. Japanese language
____ 25. History ____ 26. Politics
____ 27. Economy
____ 28. Geography ____ 29. Religion
____ 30. Arts & Literature ____ 31. Other (specify)

E. ____ 32. Which of the following best describes Japan? (1 - highly industrialized; 2 - industrialized; 3 - somewhat industrialized; 4 - agricultural country.)

F. Most of the following adjectives are used by the Gallup polls to determine the U.S. public's image of other people. Please place an "X" in front of the adjectives which accurately describe your notion of the Japanese.

____ 33. Hard-working ____ 34. Progressive
____ 35. Religious ____ 36. Conceited ____ 37. Aristocratic
____ 38. Ignorant ____ 39. Treacherous ____ 40. Intelligent
____ 41. Artistic ____ 42. Ordinary ____ 43. Individualistic
____ 44. Quick-tempered ____ 45. Unimaginative
____ 46. Conformist ____ 47. Arrogant ____ 48. Brave
____ 49. Rude ____ 50. Warlike ____ 51. Shy ____ 52. Lazy
____ 53. Dull ____ 54. Honest ____ 55. Cruel
____ 56. Radical ____ 57. Practical

G. Place an "X" in the space in front of those sources from which you obtain most of your information about Japan.

____ 58. Books (other than textbooks) ____ 59. Newspapers
____ 60. Movies ____ 61. High School courses
____ 62. Television ____ 63. Parents ____ 64. Magazines
____ 65. Other (specify) _____

If any of the books you read or programs you saw particularly impressed you, please identify them.

H. ____ 66. Do you consider Japan to be a "friend" of the United States? (1 - yes; 2 - no; 3 - not sure)
____ 67. If you were to make a major purchase (for example a car, TV, camera, etc.) would you hesitate to buy a product made in Japan? (1 - yes; 2 - no; 3 - not sure)
____ 68. Japanese industry is a threat to the economic well-being of American industry. (1 - agree; 2 - no; 3 - not sure.
____ 69. If threatened again by an Arab oil embargo, should the United States share her oil resources with Japan to aid Japanese economy? (1 - yes; 2 - no; 3 - not sure)

13. ____ 70. How much do you know about China and Japan? (1 - more about Japan; 2 - about the same; 3 - more about China)

14. ____ 71. Would you favor increased cultural contacts between the United States and Japan—such as exchange students, visiting artists, touring symphonies, rock groups? (1 - favor; 2 - neutral; 3 - against)

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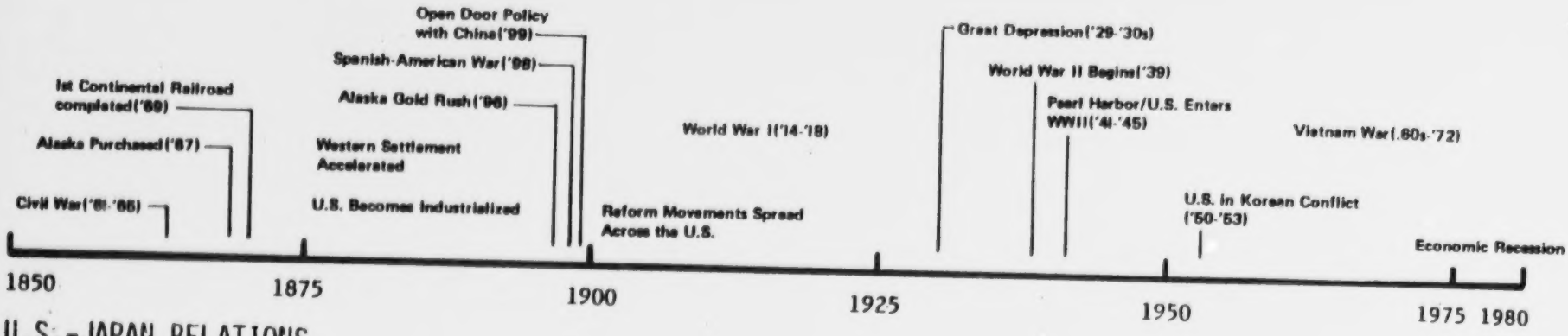
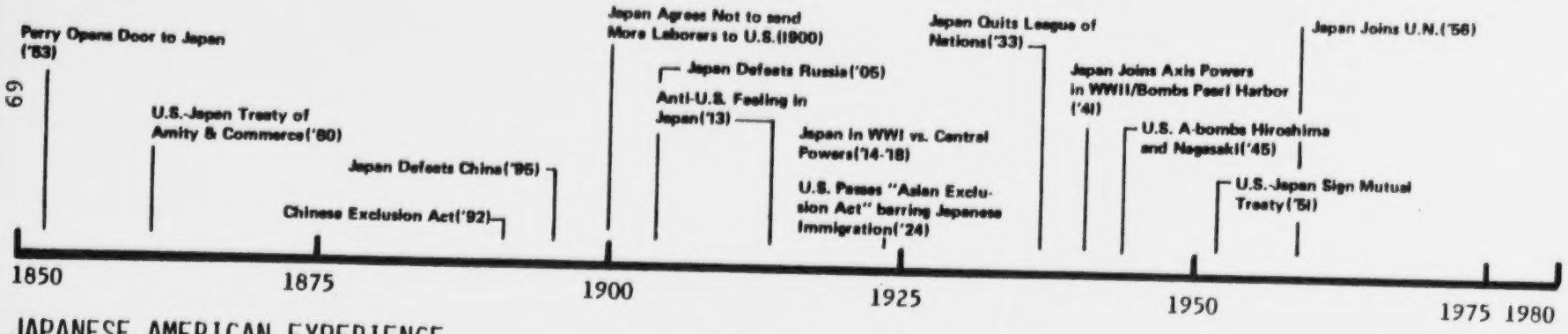
TRI-CONTINUUM TIMELINE

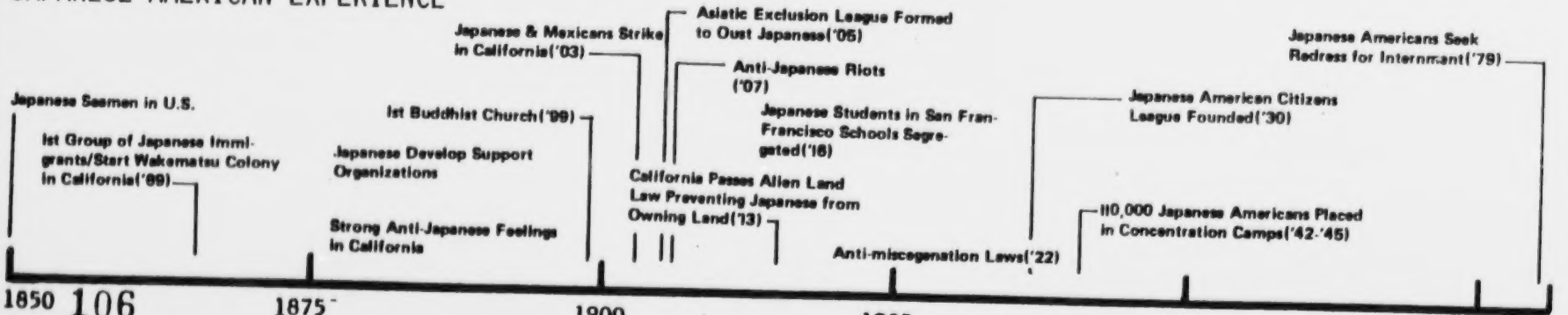
U.S. HISTORY



U.S.-JAPAN RELATIONS


Perry Opens Door to Japan ('53)
Japan Agrees Not to send More Laborers to U.S.(1900)
Japan Quits League of Nations('33)
Japan Joins U.N.('56)
Japan Defeats Russia('05)
Japan Joins Axis Powers in WWII/Bombs Pearl Harbor ('41)
U.S.-Japan Treaty of Amity & Commerce('60)
Anti-U.S. Feeling in Japan('13)
U.S. A-bombs Hiroshima and Nagasaki('45)
Japan Defeats China('95)
Japan in WWI vs. Central Powers('14-'18)
U.S.-Japan Sign Mutual Treaty('51)
Chinese Exclusion Act('92)
U.S. Passes "Asian Exclusion Act" barring Japanese Immigration('24)
1850
1875
1900
1925
1950
1975 1980

JAPANESE AMERICAN EXPERIENCE


Asiatic Exclusion League Formed to Oust Japanese('05)
Japanese & Mexicans Strike in California('03)
Japanese Americans Seek Redress for Internment('79)
Anti-Japanese Riots ('07)
Japanese Seamen in U.S.
1st Buddhist Church('99)
Japanese American Citizens League Founded('30)
Japanese Students in San Francisco Schools Segregated('16)
1st Group of Japanese Immigrants/Start Wakamatsu Colony in California('69)
Japanese Develop Support Organizations
California Passes Alien Land Law Preventing Japanese from Owning Land('13)
110,000 Japanese Americans Placed in Concentration Camps('42-'45)
Strong Anti-Japanese Feelings in California
Anti-miscegenation Laws('22)
1850
1875
1900
1925
1950
1975 1980

Source: A. Barretto Ogilvie/ Office of the Superintendent of Public Instruction(Olympia, Washington· 1981)

JAPAN PROFILE

1-1 Population, Area, and Population Density (1983)

	Population					Area					Density (A/B)
	Mid-year Estimates (A) 1983		Forecast for Year 2000[a]		Annual Rate of Increase 1975—1982 (%)	Total Area (B) 1982		Land Use (%)			1983
	(millions)	(%)	(millions)	(%)		(1,000 km²)[b]	(%)	Agricultural Area	Forest and Woodland	Other Area	(Population per km²)
U.S.A.	233.70	5.0	263.83	4.3	1.0	9,363	6.9	45.7	30.4	23.9	25
Japan	**119.26**	**2.5**	**129.28**	**2.1**	**0.9**	**378**	**0.3**	**14.8**	**66.8**	**18.4**	**316**
Germany, F.R.	61.42	1.3	58.82	1.0	0.0	249	0.2	49.0	29.4	21.6	247
Italy	56.83	1.2	59.11	1.0	0.4	301	0.2	58.3	21.1	20.6	187
U.K.	56.34[d]	1.2	55.21	0.9	0.0	244	0.2	75.1	8.7	16.2	229
France	54.65	1.2	56.25	0.9	0.4	547	0.4	57.6	26.7	15.7	100
Canada	24.91	0.5	31.50	0.5	1.1	9,976	7.3	7.0	32.7	60.3	2
EC[c]	270.83	5.8	274.65	4.5	0.2	1,660	1.2	60.9	21.0	18.1	163
U.S.S.R.	272.50	5.8	310.24	5.1	0.8	22,402	16.5	27.0	41.1	31.9	12
China	1,027.54[d]	21.9	1,257.30	20.6	1.4	9,597	7.1	40.3	12.9	46.8	106
World, total	**4,685.00**	**100.0**	**6,115.51**	**100.0**	**1.9**	**135,837**	**100.0**	**34.2**	**30.1**	**35.7**	**34**

a) Based on U.N. medium case forecasts assessed in 1980. b) 1,000km² = 386.1 mile². c) France, Germany, F.R., Italy, U.K., Belgium, Netherlands, Luxembourg, Denmark, Ireland, and Greece. d) 1982.
Source: U.N., *Monthly Bulletin of Statistics*, *Demographic Yearbook*, 1981; FAO, *Production Yearbook*, 1982; Prime Minister's Office, Japan.

2-1 Agricultural Area, Population, and Production (1982)

	Agricultural Area			Principal Farm Products (1,000 metric tons)						
	Total Area[a] (1,000 ha)[b]	Agricultural Population[c] (1,000)	Per Capita (ha)[b]	Wheat	Rice, Paddy	Maize (Corn)	Soybeans	Vegetables and Melons	Fruit	Cow's Milk
U.S.S.R.	605,773	20,487	29.6	87,000	2,500	12,500	460	31,991	18,000	89,600
U.S.A.	428,163	2,084	205.5	76,443	6,995	213,302	61,970	27,319	24,863	61,553
China	386,590	275,334	1.4	63,003	155,111	64,100	7,477	83,116	9,687	5,951
India	181,230	167,382	1.1	37,833	68,000	6,500	650	42,115	18,906	13,800
Canada	70,072	482	145.4	27,620	—	6,383	857	1,870	722	8,100
France	31,494	1,838	17.1	25,342	27	9,833	21	7,149	15,620	34,500
U.K.	18,320	493	37.2	10,258	—	1	—	3,977	544	16,720
Italy	17,551	2,154	8.1	8,998	915	6,820	1	13,276	19,194	10,600
Germany, F.R.	12,197	1,042	11.7	8,632	—	1,054	—	2,136	6,535	25,550
Japan	**5,411[d]**	**4,031[d]**	**1.3[d]**	**742**	**12,838**	**3**	**226**	**15,334**	**6,159**	**6,750**
World, total	**4,640,590**	**830,713**	**5.6**	**481,050**	**411,897**	**455,351**	**92,982**	**367,741**	**301,740**	**437,909**

a) 1981. Includes arable land, land under permanent crops, and permanent meadows and pastures. b) 1 ha = 0.01km² = 2.4711 acres.
c) All economically active persons engaged principally in agriculture. d) 1983 figure as reported by Ministry of Agriculture, Forestry and Fisheries, Japan.
Source: FAO, *Production Yearbook*, 1982.

11-1 Japanese Household Accounts (1983)[a]

	Amount per Month	
	(Yen)	(US$)[b]
Income	**405,517**	**1,707**
Regular[c]	263,155	1,108
Temporary & bonuses[c]	74,239	313
Disposable Income	**344,113**	**1,449**
Living expenditure	272,199	1,146
Food	72,099	304
Housing, fuel & light	28,703	121
Clothing & footwear	18,910	80
Medical care	6,436	27
Education	10,414	44
Reading & recreation	23,462	99
Propensity to save	**20.9%**	

a) For salaried worker households. Average number of persons per household = 3.79.
b) US$1.00 = ¥237.52. c) Household head only.
Source: Prime Minister's Office, Japan.

11-15 Religious Bodies and Number of Instructors in Japan

	Religious Bodies				Instructors	
(As of end 1982)	**Total**	Shrines	Temples	Churches	**Total**	Non-Japanese
Shinto and related religion	**91,572**	81,457	2	7,227	**102,875**	31
Buddhism	**84,335**	7	76,778	3,503	**252,201**	99
Christianity	**8,456**	—	—	5,677	**21,080**	4,424
Other religion	**40,722**	13	18	17,640	**252,363**	109
Total	**225,085**	81,477	76,798	34,047	**628,519**	4,663

Source: Agency for Cultural Affairs, Japan, *Yearbook on Religion*, 1983.

11-16 Marriage and Divorce Rates (1982)[a]

	Marriages	Divorces		Marriages	Divorces
U.S.A.	10.8	5.30[c]	Germany, F.R.	5.9	1.56[c]
U.K.	7.4[c]	3.01[c]	France	5.8	1.59[e]
Japan	**6.4[d]**	**1.51[d]**	Sweden	4.4	2.42[b]

a) Annual rate per 1,000 mid-year population. b) 1981. c) 1980. d) 1983. e) 1979.
Source: U.N., *Demographic Yearbook*, 1981; Ministry of Health and Welfare, Japan.

TOYOTA SPIRIT & IDEALS

2. PRACTICE OVER THEORY — My father also used to say "How can you expect to do your job without getting your hands dirty?" and "No engineer is worthy of the name who doesn't have to wash his hands at least three times a day!"

3. CONSTANT EFFORTS — I am not particularly blessed with any more creative talent than anyone else; what I have accomplished came from constant efforts. It upsets me when people ignore all my hard work and attribute everything to genius.

4. CHALLENGE — It has been almost 30 years since Japanese companies began to make automobiles, but Japanese automakers have by no means reached the level of the United States, and we have much to learn. And yet the U.S. already looks upon us as a challenge. If the U.S. considers us a challenger, then certainly we must look at ourselves in that light and demonstrate our abilities to the fullest. But in doing so we must not just learn from others and copy them. That would merely result in being overwhelmed by the competition. We must produce superior automobiles, and we can do it with creativity, resourcefulness and wisdom—plus hard work. Without this creativity, resourcefulness, hard work and the willingness to face adversity, we will crumple and fall under the new pressures.

5. GOOD THINKING, GOOD PRODUCTS — The most important quality we expect from Toyota workers is that they give full play to their creative inventiveness. Progress is made only through great effort. / After the Second World War, Germany was still undergoing tremendous reconstruction and development...Germany has a scarcity of natural resources. They realized that they had to be more creative than workers in other countries if they were to develop the technology needed to compete on world markets. But Japan is worse off than Germany. Japan is completely lacking in resources and is geographically distant from sources of raw materials. Even more so than the Germans, therefore, the Japanese must be creative, must refine their technology.

6. THE POWER TO THINK — Society has reached the point where one can push a button and be immediately deluged with technical and managerial information...if one is not careful there is a danger of losing the ability to think: we must remember that in the end it is the individual human being who must solve problems...although there are advantages in being able to do things with less effort, there is also the danger of losing the ability to use one's own eyes and ears to make direct observations and to perceive fine points that do not always appear in data.

7. THE JOB SITE — Scholars and engineers do not make automobiles. Workers do—workers who learn technology and then apply themselves directly in sweat and grime to the job of producing cars. / As Kiichiro Toyoda told Shoichi Saito, who had then just joined Toyota, there was one quick way to learn about the business: "Go stand in the plant!"

8. WORK FORCE REDUCTION — If our new system is introduced successfully it will become possible when production is cut 30 percent, for example, to also reduce the work force for that production 30 percent. But if our workers are assigned to one fixed task it becomes impossible to shift them flexibly when production has to be cut. Only the introduction of flexibility into the assigning of work duties makes it possible to achieve a work force reduction in the real sense (without lay-offs).

9. BE WILLING TO MAKE AN ALL-OUT EFFORT — We can be successful at Toyota only when we do something better than our competitors...our attitude certainly must not be just to aim for the average—if we do that, we will surely fail...In any company, of course, it is not possible to have everyone continually making an all-out effort...But I think we always need a certain amount of this spirit. If, for example, 30 percent of our employees approach their work with this all-or-nothing spirit, perhaps 10 percent will be successful and produce something truly outstanding. Meanwhile, those who fail will learn from their experiences, and our company will continue to be able to produce superior products.

10. TRY A HUNDRED TIMES — Whenever I ran into an especially knotty problem, I learned to turn my mind completely to it and make an even greater effort than usual to resolve it. If it meant running tests, I'd try a hundred times if necessary. Strangely, people generally give up trying to resolve a problem after they're already about 80% of the way toward success. But I've found that if you turn yourself completely to a problem, there's a good chance you will resolve it totally. That's why I like to stay with a problem to the end. It bothers me to think that if I give up halfway, all my efforts to that point will be for naught.

11. THE DOOR TO ALL WORK — Safety is the door to all work—be sure to pass through this door every day.

12. SHU*HA*RI — Kendo and the game of Go make use of the three basic concepts of *Shu*, *Ha* and *Ri*. *Shu* means to absorb all the basic knowledge thoroughly. *Ha* means to try an approach different from the approaches one has used previously. *Ri* means to develop new approaches, which are uniquely one's own. The same concepts can also be applied in work. Your minds should be flexible in order to absorb whatever new knowledge is made available. You should approach your work with a burning conviction to do well. And you should always seek to create products, with your own hands, which will be useful to society.

13. A PRODUCT APPROVED BY ALL — A product must be [illegible]ll approval by all who use it, and afterward the engineer w[illegible]oduced it must check it completely again. Only then can he have any real self-confidence. / The strengths and weaknesses of an automobile are not found in catalogs. A driver can tell a good car by its feel...Thus before marketing a car, we must test it and drive it under all possible conditions. / No matter what language a customer speaks, if he is provided with a car that is totally reliable and truly superior in every respect, he will recognize its worth—and he will give it his enthusiastic approval.

14. OPEN THE WINDOW — Open the window and look outside—It's a big world out there!

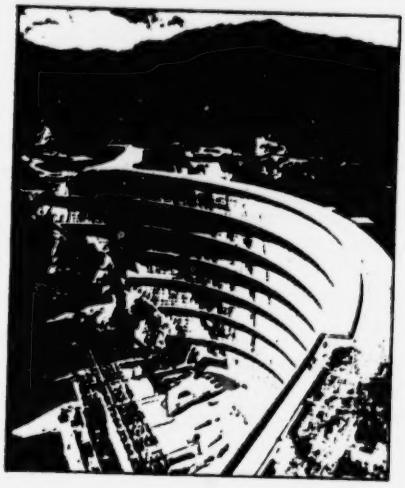
15. THE FIVE MAIN PRINCIPLES OF TOYODA — Always be faithful to our duties, thereby contributing to the Company and to the overall good. Always be studious and creative, striving to stay ahead of the times. Always be practical and avoid frivolousness. Always strive to build a homelike atmosphere at work that is warm and friendly. Always have respect for God, and remember to be grateful at all times.□

PLANNING A TEACHERS' WORKSHOP ON JAPAN (Elgin Heinz, 1980, 60 pages) is not only excellent in its topic area but also serves as a good model in planning any kind of teachers' workshop. It can be obtained **FREE** from Charles von Loewenfeldt, Inc., 1333 Gough St., Suite 6F, San Francisco, CA 94109.

FOCUS ON ASIAN STUDIES, a journal for educators, professionals and Asia buffs published 3 times per year, has a newly expanded format that now includes articles, essays, book reviews, curriculum studies, multi-media teaching sources, graphics for classroom use, and a calendar of major cultural events across the U.S. For a 1-year subscription send a $5 check (made payable to The Asia Society, Inc.) to: FOCUS, The Asia Society, 725 Park Ave., New York, NY 10021.

Japan's Industrial Policies

Executive Summary



Over the past year, industrial policy has become a key buzz-word in Washington. Some groups are calling for a more active government industrial policy in the United States while others are calling for protectionist barriers against foreign products allegedly benefitting from industrial policies abroad. In the midst of this discussion and debate, Japan is repeatedly identified as a prime example of a country with an active and effective (or unfair) industrial policy. In doing so, Americans have created a distorted and almost mythological Japan in which economic success is ascribed to an omnipotent government bureaucracy.

This study endeavors to strip away the mythology and look at the available data on industrial policy in Japan—in the context of other economic factors in Japan and also in comparison to the United States. It looks at industrial policy in a broad context, including macroeconomic and macrosocial policies with an impact on industry, as well as the microeconomic (so-called "targeted") activities of the government. Far too many of the American statements about Japan's industrial policies have been the result of "tunnel vision", looking exclusively at particular microeconomic government policies without any consideration of this broader context.

While the topic of the appropriate government role in the industrial development of the economy is certainly an important one that Americans ought to consider very carefully, this study concludes that Japan offers little that should be emulated or punished. The major conclusions are as follows:

1. The image of a very active government role in Japan comes from focusing on the 1950s and 1960s. The conditions giving rise to an active role at that time were very special and temporary, and as they came to an end the importance of government policy to industry waned. The policies followed and the tools available to bring compliance are far weaker today than in the past.

2. Japan's rapid growth in the postwar period is not proof of the effectiveness of industrial policy, because growth was the product of many economic and social factors, of which government policy was only one.

3. The most important government policies assisting industry were macroeconomic rather than microeconomic. The government supplied the necessary physical infrastructure, held down the size of government spending at a time of extraordinary private demand for investment funds, and pursued a program of low interest rates.

4. Of the microeconomic aids, protection from imports was the only policy that stands out. Acting as the United States did in the 19th century, Japan protected infant industries heavily until the 1960s. Since that time, however, the level of protection has fallen, and it is no longer a tool which can be used without incurring instant protest from abroad.

5. The government did follow a number of other microeconomic policies designed to assist industrial development, including provision of forecasts of future structure, financing for industry, some direct subsidies, support for research and development, relaxation of antitrust policy, favorable tax treatment for particular industries, and aid for export development. However, at the present time, the actual policies followed are not extensive.

6. Looking at government financing, a central part of industrial policy, the data do not support the American belief that the Japanese government provides extensive financial assistance for new industries. The bulk of government loans go to agriculture, small business, transportation and utilities. The support for infrastructure—transportation and utilities—may have been important to the economy, but it represents a policy far different from what Americans assume about Japan.

7. For those few industries (such as computers or industrial robots) where the government clearly did use a variety of policies to encourage development, industry success was hardly due solely to government support. Nor have all industries that received government attention been highly successful (such as commercial aircraft).

8. When Japan is compared to the United States, the differences are not remarkable. The federal and state governments are actively involved in industrial policy in many of the same ways that the Japanese government has been. Government lending to the private sector, for example, is as extensive in the United States as in Japan, and support for research and development is far higher.

Although many studies of Japan's industrial policies have been produced recently, the facts are often exaggerated or distorted because of the aim to demonstrate the need for a more active industrial policy in the United States or to garner support for protectionism. The evidence implies that Americans should be rather skeptical of Japan as a role model and of charges that Japan is unfair. The popular view of Japan's industrial policy has made for exciting political rhetoric, but it does not square with the facts.

April 1984

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U.S. — JAPAN COMPARISON CHART

	JAPAN	USA
POSITIVE		
NEGATIVE		

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Decision Making: Who Decides and How

by Betty Bullard

Areas of Study

Law
Civics
Sociology
Career Education
World Cultures, Geography, History

Purpose

Ask students what democracy means, and many would answer decision making by voting and majority rule. Japan is also a democracy, but they have a different understanding of democracy and the ways decisions are made. Reaching decisions through a consensus rather than by a majority vote or authoritarian fiat is the pattern there. The following activities and readings are designed to help students experience different decision-making processes. Students may also begin to grapple, at a comprehensible level, with such related issues as power, authority, and legitimacy.

Objectives

Students will be able to

1. make a decision in a role-playing situation, based on a consensus;
2. identify differences in decision-making processes;
3. write a paper analyzing how a current American issue might be resolved by Japanese methods.

Suggested Time

2–3 class periods

Suggestions for the Teacher

Learning Activity 1

After students have read the materials on harmony and consensus, have them experience the differences between American and Japanese decision-making processes by trying this activity. Given an issue that might arise in an American setting, the students are to try to settle the matter by both American and Japanese methods.

Divide the students into five groups. Each group will decide a question that has come before one of the following institutions: (1) a church, (2) a high school, (3) a social club, (4) a business board of directors, (5) a county planning commission. You may decide to allow groups to select the same institution, or you may insist that each group select a different one. The Student Materials describe the problems which must be decided and suggest roles for each group member. If there are more students in a group than roles, the group can add other roles.

Before beginning the actual role play, it may be helpful for each group to learn something further about how its particular institution would ordinarily decide the issue. Does one individual decide—the principal or the pastor, for example? Or does a board make the decision—a school board or board of elders? You may want to discuss this in advance or make it the subject of an overnight research assignment.

Once students are familiar with how their particular institutional model operates, let them begin the activity. Halfway through the exercise, announce that students should now observe Japanese rules and assume some managerial role in order to participate in the decision-making process. Japanese-style rules are explained in the Student Materials.

EVALUATION

The chairperson of each group will report to the class the decision that was made. After all reports are given, lead a discussion on achieving consensus, to determine the extent of the students' grasp of the Japanese decision-making process and their understanding of the stages, implicit and explicit, involved in reaching the decision.

Possible Questions: What differences do students notice in their behavior before and after the shift to Japanese rules? What are the similarities in the various American and Japanese decision-making processes?

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Dr. Betty Bullard is Director of Education of The Asia Society and team leader for the U.S. in the CULCON education project.

Learning Activity 2

Following the discussion, ask students to locate in magazines or newspapers two reports of decisions made in connection with contemporary American events (sports, politics, religion, education, business, etc.). Then ask students to write individual papers summarizing the magazine-newspaper reports and indicating how they think the Japanese would have reached decisions on the same issues. The essays will contain two parts: (1) a summary of the magazine-newspaper reports on decisions; (2) speculations on how the Japanese might have reached the decisions described in the reports.

EVALUATION

Read the papers and make written comments on the students' grasp of consensus as a Japanese decision-making process.

EXTENDING THE LESSON

After trying the exercises in this unit, the class might invite persons from the community, especially people in business, to describe the ways they go about the decision-making process in their areas of concern. If possible, arrange a screening of one of the following films during the visit, so that the guest can comment on the similarities and differences between Japanese and American decision-making processes.

Decision-making in Japan. Japan Trade Center, free loan film, distributed by Association Sterling (600 Grand Ave., Ridgefield, NJ 07657; 5797 New Peachtree Road, Atlanta, GA 30340; 511 Burlington Ave., LaGrange, IL 60525; 8615 Directors Row, Dallas, TX 75247; or 7838 San Fernando Road, Sun Valley, CA 91352); 15 minutes, color, junior high up. Exploration of the roots of the Japanese decision-making process and its contemporary applications.

Doing Business in Japan: Negotiating a Contract. Vision Associates (665 Fifth Ave., New York, NY 10022), 1977. 35 minutes, color, high school. Sale, $350; rental for school groups, $75. The film documents a breakdown in communications between two sales teams from the United States and Japan. A good illustration of different cultural assumptions about group interaction.

Student Materials

Decision Making: Who Decides and How

Harmony

Our part of the group wants to go here; yours wants to go there. But there is only enough time to go to one of the two places, and somehow we must choose. We must cope with the conflict and come to a decision. What are the possibilities? We could have a pitched battle, the survivors to decide. We could have a shouting match. We could discuss the pros and cons, agree on majority rule, and take a vote. We could discuss the question until we get unanimous agreement, as a jury does in criminal cases.

In any case, if we want our group—or our entire society—to endure, we must have a way to reconcile conflicting interests peacefully; pitched battles would soon leave us with might becoming right, and decisions made arbitrarily. Ideally, whatever process we choose should allow for sensitivity to the feelings of those involved.

In both the United States and Japan, there is an electoral process through which votes are counted and the winners take office. This we call democratic majority rule. But how are decisions made in business and industry, in clubs and other voluntary organizations, and within the councils of government? Are they made through the power of authority, by majority rule, by consensus? Both societies use all these methods, but the Japanese aim at and prefer consensus. They have developed some effective procedures for this more difficult process.

One goal of consensus is group harmony as well as decision making; in fact, harmony is almost more important. Consensus—getting everyone to agree and accept the result before it is announced—is used even in the Japanese parliament, where formal decisions are taken by majority vote after consensus has been achieved.

Why is it so important to maintain harmony in decision making in Japan? Perhaps because Japanese society has always had a family or group orientation that values the health of the group above all else. The idea has never been to win at any cost, but to move everyone together toward a goal on which all can agree. Both Shinto and Confucian values and practices reinforce group solidarity. Shinto, native to Japan, emphasizes an emotional and intuitive approach to life. Confucianism, the moral and ethical system adapted from China, is authoritarian and

group-centered, although personal feelings and intuitive responses are highly valued. Saving face, an important part of this system, means considering the other person's feelings in sufficient degree so that open breaks are avoided, and personal and social relations can continue. Japan's geographical isolation and lack of natural resources have also contributed to its social homogeneity and the commitment to, and sense of identity with, the group and nation. It has been seen as necessary for all to work together for the society to survive at all.

These traditonal attitudes are evident in every facet of life in Japan, even though it has long since become a modern, industrialized society. It is still an island nation with few natural resources. Government and business bureaucracies still use Confucian ethics of responsible and harmonious relationships, liberally sprinkled with authority, as the basis for operating the system. The dynamics of consensus make use of these traditions and on a rational decision-making level involve all concerned.

Consensus: How the Process Works

Consensus is a means of adjusting conflicts and reaching decisions in which all involved abide by the result because they have had a voice in the process by which the decision has been reached. Before any decision is made, there is debate and discussion and even pressure tactics by those in power. But the holders of power are expected to listen to the opposition and to those lower in rank and to accommodate their views in some concrete way before formulating a decision.

Within the Japanese cultural orientation, consensus offers the possibility of achieving harmonious acceptance of decisions that provides the added benefit of security and solidarity within the group. The Japanese are quick to point out that with consensus no one individual can be blamed should a particular decision prove a failure. Rather, the whole group is held responsible. The same is true when the decision turns out to be effective.

> The reaction of an experienced American banker who joined a large Japanese bank as its senior vice president for loans:
>
> "When I walked in here, I couldn't see how they ever got off the ground—so damn methodically slow. I thought they must never get anything done. I was openly critical. But then I found they were already making money, and our little bank back in Salinas took years before it did. We've had rather careful scrutiny of every loan made—and we haven't lost a nickel since I've been here. The reason? In passing every decision through five people, you're bound to pick up the key issues. There's little chance of all five loan officers missing the forest for the trees."

> Concern for the whole employee—not for just his work performance—is a characteristic of the Japanese company. It is more than a matter of policy; it is a philosophy, as the Japanese chairman of a ball-bearing manufacturer in the Midwest suggests:
>
> "U.S. firms rate employees solely on productivity and believe personal matters should be left at home. The Japanese believe we have to take the whole person into account and constantly ask ourselves, 'Is he happy?' A good foreman should be able to tell by an employee's face if he's happy or if he's had a fight with his wife, and so forth. I do not think this attitude is found in American firms. Perhaps that is why you have good relations among people within a particular work group but problems in vertical relations."

Consensus also means that the individual receives satisfaction from the group effort rather than from personal decisions and action. Identity is a group rather than an individual matter. When decisions are made in this way, no one loses face. In contrast, it is not difficult to see how rigid majority rule, with the personal animosities it sometimes creates, can destroy cooperation and group solidarity. If I confront you in open debate and defeat you by convincing everyone else you are wrong, you may go along with the will of the majority in a subsequent vote, but you and I may no longer be on speaking terms and you may take your supporters and leave the group altogether.

How does consensus decision-making operate in a hierarchical system? The key element—and a difference between it and the American process—is the direction of the flow of ideas from one level of an organization or group to another.

Where does an idea start? Let us look at how Japanese business operates as an example. In a Japanese company, it is more likely to start at the top in the form of a policy proposal in broad and general terms made by the president or board of directors. The middle managers responsible for development and production then discuss with their staffs and with each other what specifically would have to be done to develop a concrete, workable program within the guidelines of the general proposal. The concrete plans then work their way back up the hierarchy for final approval at the top and announcement as the company's program. As the detailed proposal moves upward again, each person through whose hands it passes stamps it with a personal seal to signify agreement. By the time this stage—consensus—is reached, everyone who bears any responsibility has participated and shares in the commitment to the success of the project. It is a quite formal process.

For the process to work well, people at each level must have confidence in the good will and integrity of those above and below them. Even if that confidence is not present, since the final decision will be the responsibility of the group and individuals perceive their identity as members of the group, all will have a stake in the successful carrying out of the decision. Such a personal investment means that even those who may be dissatisfied with the decision will in the end support it.

Because it is so important to ensure that each person is satisfied as much as possible, and this takes much time and talk, premature commitment is avoided. Much of the discussion takes place after working hours and outside the office, in more informal settings such as a restaurant or bar. This is one reason why Japanese salaried people (white collar workers) spend so much time socializing with each other instead of at home with their families.

> In Japan, it is not considered an affront when a junior manager questions the opinion of his superior. As one American manager put it, "Americans will disagree with their boss rarely but violently; the Japanese disagree often but politely."

A comparable process is being increasingly used in many American companies. It is no longer usual for an autocratic boss or board to make a binding policy commitment without consultation with those whose duty it would be to implement that policy. Because most important changes involve complex structures and have extensive ramifications, widespread consultation is increasingly seen as an important, indeed essential, component of the decision-making process. The major differences between Japanese and American decision-making styles, therefore, are the extent of involvement in the process and the attitude toward consensus. The tendency here, as a means of speeding up the deliberations, is to contain the discussion within the smallest group of managers who will be charged with actual operating responsibility. And there is no feeling that formal assent, signifying consensus, is required. The decision is ultimately made at the top, with little attention to personal sensitivities and the demands of the community.

Learning Activity 1

A church—Should we or should we not take a public stand on the local question of liquor by the drink in our town or city? If we do not take a stand, how do we justify neutrality?

Roles: member of the clergy; leader of women's group opposed to liquor by the drink; member of the congregation who owns a restaurant and who is in favor of liquor by the drink.

Boxed excerpts are from "Made in America (Under Japanese Management)," by Richard Tanner Johnson, *Harvard Business Review*, September-October 1974. Copyright © 1974 by the President and Fellows of Harvard College. All rights reserved.

A high school—Because of limited funds, should we or should we not abolish the school's athletic programs? All of them? Some of them? None of them? Reasons?

Roles: principal; director of athletics; student member of the football team; students interested in applying athletic program funds to a film and videotape training program.

A social club—Should we expel our newest member who had been tried and convicted of embezzlement in a previous job as manager of an old, established community department store? Why? Why not?

Roles: president of the club; founder of the club and department store owner, who believes the newest member should be expelled; best friend of the member in question, who disagrees with the ouster.

A business board of directors—Should we or should we not purchase the San Francisco Giants baseball team, which is for sale? Do we have the money? Can we negotiate the price? Is it a potentially strong profit-making venture?

Roles: chairperson of board; member of board who is a great baseball fan; cost-conscious, fiscally conservative member.

A county planning commission—The county has just been given 100 acres of open land. What should be done with it to benefit the most people? Use it for recreation? Low-cost housing? An industrial park to create more jobs?

Roles: chairperson; owner of a factory adjacent to the site; leader of a recently completed survey revealing scarcity of low-cost housing; leader of a women's group interested in promoting more recreational areas to get young people off the street.

Here are the rules, Japanese-style:

1. Decisions must be made by consensus. This is to say, not by majority rule, since there will be no formal vote-taking. This does not mean that there must be unanimous agreement; there should be general acceptance of what is decided, even though some persons may have reservations. The whole group and each individual will be responsible for defending the decision when it is made.
2. No person in the group will be embarrassed by having his or her opinion directly rejected.
3. No person in the group will directly disagree with, i.e., forcefully oppose, any other member of the group.
4. The issue which requires a decision must not be dealt with in a way that will generate head-on confrontation. It must be discussed discreetly and sensitively. The decision must be reached by dealing with the issues in ways that neither threaten nor attack individuals in the group.

Bridging the Gap

International Communication Problems

Robin A. Berrington
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Delivered before the America-Japan Society, Tokyo, May 10, 1984.

PROBLEMS in communication between the U.S. and Japan are nothing new. These problems have existed for years, ever since the first black ship arrived off Japan in the last century, and will continue to exist as long as Americans speak English, behave as Americans, and have American values and at the same time as long as Japanese speak Japanese, behave as Japanese, and have their own uniquely Japanese values. So long as these two very different peoples are dealing with each other, there are bound to be communication problems.

In recent years, it has become very fashionable to talk about the "communication problem" as if it were the sole reason for occasional difficulties between the U.S. and Japan. We all know that that is not the case, of course, but what we often forget is that strains and tensions in communication can exacerbate or worsen an already existing economic or political difficulty between two countries. Thus, I have come before you today to emphasize the importance of communication. My goal is to make you more and more conscious of the unavoidable difficulties we both face in this area.

By communication I mean the ways people exchange information. But, what we are concerned with today is intercultural communication, the exchange of information between nations or the peoples of those nations. In reviewing U.S.-Japan communications, I would like to highlight four basic problems in communication, first identified by my good friend John Condon, a former professor of communications at International Christian University in Mitaka, in an excellent book of his several years ago. In ascending order of difficulty the first is verbal communication—the act of speaking languages. The second and more difficult is nonverbal communication—facial expressions, body gestures, etcetera. The third is concerned with different values between two societies. And the fourth, perhaps the most difficult, is the different reasoning or thinking patterns of two peoples. Let me illustrate these with examples.

The first category, verbal communication, is certainly the easiest to describe. In the U.S.-Japanese case, Americans must learn Japanese or Japanese must learn English in order to communicate meaningfully to each other. In theory, this sounds simple, but, in fact, it is much more difficult. Japanese and English must be two of the most difficult languages of the world and differ as much as any two languages possibly can. All of you have had the painful experience of trying to master English—both grammar and pronunciation. If you have ever traveled to a country where Japanese was not understood or if you have ever been to a dinner party where you had to sit next to a foreigner who spoke no Japanese you know the problem. The same applies to Americans learning Japanese.

While many Japanese words translate into English very well, some phrases resist translation. Just how do you change *gokurosama* into suitable English? *Yoroshiku, naruhodo,* or *itadakimasu* are other words that cause problems for interpreters. At economic conferences, I sympathize when *doru no tarenagashi* is used. I could cite many other examples.

Everybody knows that slang or idioms in any language pose real problems, and English has many newly coined words. Particularly as Black American expressions have been absorbed into mainstream English, the language has been not only enriched but also made more difficult for nonnative speakers! For example, "bread" no longer means something you eat.

This verbal communication problem is not insoluble, however, and for our purposes what we need to keep in mind is that with study and effort we can get over it. The result? The listener knows what he understands. More importantly, as Professor Condon points out, he also knows what he has *not* understood. And in the next three categories that does not always happen. A person may misunderstand without knowing he has misunderstood. Thus the chances of miscommunication are much greater.

The second and slightly more difficult area is nonverbal communication. This includes the look on your face, the clothes you wear, and even your hairstyle. In America we often speak of "body English" because sometimes your physical gestures express a meaning in addition to your verbal comments. Unfortunately, many people assume that expressions and gestures are the same the world over. Thus, of course, is not so. For example, if you wave your hand this way in Japan it means "come here." In America it resembles a goodbye gesture. Obviously, the possibilities for misunderstanding are very great. And Professor Condon reports that if the assumed meaning of the facial expression does not go along with the spoken communication we are more likely to rely on what we see. I remember many years ago in Thailand when a Thai friend came up to me with a big smile to report that President Kennedy had just been assassinated. I was shocked first with the news and second by his smile. Why was he happy? Only later did I realize he was nervous about bringing such bad news, and his smile was the Thai way of trying to cover up that nervousness.

In the U.S.-Japanese case, there are many potential areas of misunderstanding. Americans tend to wear colorful clothes; Japanese do not—except on the ski slope. Thus I wonder how Japanese businessmen would regard an American counterpart dressed in patterned slacks or a sports coat instead of a "respectable" dark suit and narrow tie.

On the other hand, Americans often misunderstand Japanese behavior. At meetings, Japanese often listen to a speaker with their eyes closed and their head down on their chest. Americans often assume this means the Japanese are bored and have fallen asleep. Of course, this is not so.

Another area of nonverbal misunderstanding is "space." Americans prefer to have more space around them and feel uncomfortable if any person "invades" the "bubble" that surrounds them. For example, they do not like people standing so close when talking in conversation. Japanese, being more tolerant of crowded conditions, do not seem to mind this. The result, however, may be some discomfort when two people talk to each and enter the other's space. As in so many other examples of nonverbal miscommunication, the signal received by one person would definitely not be the signal sent by the other.

"Japanese and English must be two of the most difficult languages of the world..."

The question of values is our third, more difficult area. Most societies have differing value systems. It is often harder for a native to be acutely sensitive to those values than for an outsider to recognize them because they are inbred and unconsciously reinforced from an early age. For example, hierarchy and group consensus are two important values in Japan. An example should illustrate how these may effect communication. If four Japanese go out to dinner, very often the senior person will order something and the others then order exactly the same thing. If an American was present, he may very well order something different. He would not do this consciously to cause trouble; he would do it without thinking of the results. Why? Because Americans tend to show more individuality in their behavior. On the other hand, Japanese are more eager to conform to the group will. However, both see the other's behavior as curious and foreign. It is the clash of conflicting values—the emphasis on individualism in the U.S. versus the group orientation of Japan. The result? Tension and unease.

Returning to our dinner party, there are other possibilities for misunderstanding of values. The soup arrives, and the American eats it quietly, while the Japanese slurps it very noisily. In the U.S. to eat food noisily is bad manners and a sign of improper upbringing.

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Returning to our dinner party, there are other possibilities for misunderstanding of values. The soup arrives, and the American eats it quietly, while the Japanese slurps it very noisily. In the U.S. to eat food noisily is bad manners and a sign of improper upbringing. In Japan it is a sign that the food is good, and the person is enjoying it. But the American reacts to the noise and thinks badly of the Japanese, while the Japanese may wonder if the American is really enjoying his excellent meal. Again miscommunication.

As with nonverbal communication, study and increased sensitivity may get one over the value barrier in communication. Perhaps one solution is greater tolerance of different value systems or manners of behavior and a determination to learn more about the other culture.

"...many people assume that expressions and gestures are the same the world over."

Our fourth problem area, reasoning or thinking patterns, may seem to overlap some with the previous category. Professor Condon sums up this particular problem this way: We recognize that verbal or nonverbal communication and a society's values may differ. However, many people feel that logic or rational thinking is the same the world over—whether in Tokyo, Timbuktu, or Texas. However, this is not the case. The way people think or the way they reach conclusions may be totally different from country to country. In fact, that is what often leads us to exclaim that Mr. A, B, or C from country X, Y, or Z is simply not making sense. We can understand their words, we can appreciate the values that motivate them, but the fact that they have reached that conclusion or pursue the problem in any particular way may totally confound us. It strikes us as irrational or absurd.

As the director of the Tokyo American Center, I see this problem surface frequently. We often schedule seminars or discussion meetings involving Japanese and American specialists. These meetings usually feature a long question-and-answer session. The contrasting reasoning or thinking patterns of the Japanese and American participants is very apparent. Americans tend to be more direct, asking questions or making comments that have an identifiable beginning and end. Japanese, on the other hand, tend to be more vague, and the actual question may come out somewhere in the middle of a statement. It may even be a statement in which the question is implicit: what do you think of what I have just said? These different patterns create tensions, however. The American wishes the Japanese would be more specific, more direct, and more challenging. The Japanese wishes the American would not be so specific, so direct, and so challenging. It is not just two different styles, it is two different ways of looking at how to deal with an issue. And because the two approaches are so different, there is plenty of room for misunderstanding. In a song in the popular musical *My Fair Lady*, there is a scene where the professor, confused by the way his woman student has reacted to him, wonders "Why can't a woman be more like a man? Why can't she be more like me?" It is the same question between peoples of two different cultures: why can't they be more like us? It is the different reasoning or thinking patterns that most provoke this wish.

A well-known incident several years ago illustrates this again in the U.S.-Japan context. When Prime Minister Sato was in Washington to discuss the textile issue with President Nixon, he used the now famous words *zensho shimasu* when pressed by Nixon to solve the trade problem. Although there may have been, of course, translation problems that compounded the misunderstanding, for our purpose today the incident illustrates a Japanese way of thinking that Americans have difficulty comprehending. Nixon interpreted Sato's words in a more direct, decisive fashion because that would have been the typical American politician's way of handling the issue. They were discussing a major problem between the U.S. and Japan, and it needed to be solved. Nixon assumed Sato was personally agreeing to solve

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that problem. Whereas Sato, wishing to avoid a confrontation and eager to please the president, offered to deal with the situation as he saw best. There was no promise for action in the Japanese mind. But there was great expectation in the American's mind. In short, the classic example of different reasoning and logic leading to different responses to a common shared experience. The result was very serious miscommunication that led to even more serious misunderstanding.

These four potential communication problems that I referred to above can, if understood well, be aids to communication. If not understood, they can become barriers to communication. Therefore, they should be kept in mind whenever communicating across cultures, particularly cultures as different as those of Japan and the U.S. This applies not only to personal exchanges between Japanese and American friends but also to international conferences, business meetings, and those important sessions involving our political leaders. As we have seen in the illustrations I offered above, the message sent out by the speaker and the message received by the listener can be two totally different things, unless we are aware of the possibilities of misunderstanding.

We must be sensitive to these communication problems because in addition to language differences, the U.S. and Japan have very different historical and social experiences as well. As a result there is a backlog of misperceptions and misunderstandings, built up over the years—especially just before and since World War II—that are difficult to dispel. Such misunderstandings lead to stereotypes that take on a long life of their own. For example, in the U.S., Japanese are often seen as small, camera-carrying, bespectacled, humorless, and sly Orientals. Kimonos, Fuji-san, cherry blossoms, and kamikaze pilots add to this incredible image. You can imagine the bewilderment of most Americans when they encounter Toyota cars, Sony TVs, and Honda motorcycles coming from the land of samurai and Madame Butterfly. Looking the other way across the Pacific, things are no better. Thanks to Hollywood and U.S. TV programs, many Japanese think Americans are big, beautiful, blonde, blue-eyed, and, of course, very rich. They are also seen as alarmingly violent, loud, addicted to drugs, interested only in material goods, and lacking in aesthetic, spiritual values. The average American is seen as part cowboy, part policeman, part gangster, and part movie star. As one who frequently meets with Japanese going to the U.S. and Americans coming to Japan, I am continually amused and dismayed by the well-educated Japanese and Americans who, upon discovering the real Japan or America, are both surprised and embarrassed at their own ignorance. There may be some truth in some of these stereotypes, but it is overwhelmed by the simplistic nonsense that far too many people in both countries still believe about the other.

"Even the best of friends have their arguments....The same applies to nations."

What can we do to improve the communication between our countries? First, we need to teach our children more than grammar and vocabulary when teaching foreign languages. We also need to teach verbal and nonverbal communication and the differing values of a country, and to the extent possible make ourselves more aware of the differing ways people think in different countries. In our classrooms, we need to emphasize more than the written language; we need to pay attention to the spoken language, too, because it is the most meaningful expression of the society and its values today. This is a challenge for both our countries. There is a serious deficiency in both the U.S. and Japan in the quality and quantity of language instruction. In the U.S. we need to spend more time and effort on Japanese; in Japan the time and effort is there, however, it does not seem to produce results. In the U.S. not enough people read and speak Japanese, although the interest is growing fast. In Japan there is interest, but the level and availability of quality instruction cannot keep up with the demand.

Language studies alone will not solve our communication problems. We need more area studies in our schools, beginning, ideally, with the secondary school student and continuing through the college years. Only then will young people of both our countries learn more about the culture of each other. There are many students in both countries that know about the history or literature of the other society. I wonder how many are familiar with the sociology, politics or, say, arts of the other or have studied these subjects in a comprehensive, integrated way that enables the students to gain a total picture of the entire civilization. History is a good start, but Americans cannot draw conclusions about modern Japan by reading Heian period literature or Basho's haiku. The American Revolution and Civil War are significant events in American history, but they are little help in interpreting 20th century American society.

Fortunately, there is no major crisis on the horizon today. U.S.-Japan relations are healthy and close. This is in spite of, rather than because of, the quantity and quality of information that flows between our two countries. The stereotypes and misunderstandings remain and the role of communication today should be to replace those with more accurate images. In our two modern democratic societies, it is more urgent than ever before that the people understand what lies behind our close relations, what similarities as well as differences can be found in both countries, and what common interests motivate the U.S.-Japan relationship. The schools and media can play an effective role in conveying this, and I encourage concerned citizens in both countries to consider the educational possibilities.

I recognize in a relationship as close as that of the U.S. and Japan, the occasional disagreement is inevitable. Even the best of friends have their arguments; indeed, a relationship can mature and improve through such experiences. The same applies to nations. If there is a strong base of mutual understanding, disputes can be successfully resolved by a positive compromise acceptable to both. Only sound communication and accurate information can provide the background that enhances the possibilities for such mutually agreeable compromise.

Together, the U.S. and Japan can be a tremendous creative force for the economic and social well-being of people all over the world. Let us keep that larger idea in mind by constantly working to better understand and appreciate each other. The task is up to you, me, and all of us in both our countries. □

(This speech was originally titled "International Communication Problems between U.S. and Japan.")

WASHINGTON STATE-JAPAN TRADE

WASHINGTON'S TOP IMPORTS FROM JAPAN--1982*

(In Thousands of Dollars)

1.	Road Vehicles	$1,711,174
2.	Telecommunications and Sound Equipment	1,125,634
3.	Non-Electric Heating and Cooking Apparatus	193,065
4.	Clothing and Accessories	144,614
5.	Office Machines and Parts	139,990
6.	Children's Toys	138,136
7.	Office Machines--Not Including Typewriters	114,119
8.	Electric and Thermoelectric Appliances	99,243
9.	Aircraft and Spacecraft Parts	91,326
10.	Porcelain, China, and Earthenware	86,408
11.	Calculators and Cash Registers	83,995
12.	Still and Movie Cameras and Equipment	79,602
	TOTAL	$4,007,306
	ALL OTHERS	$2,231,544
	TOTAL IMPORTS	$6,238,850
	TOTAL TWO-WAY TRADE	$8,908,516

*Based on waterborne trade figures.

WASHINGTON'S TOP EXPORTS TO JAPAN--1982*

(In Thousands of Dollars)

1.	Logs and Lumber	$ 737,788
2.	Aluminum and Aluminum Alloys	329,350
3.	Fish and Shellfish	224,540
4.	Aircraft and Parts	207,783
5.	Paper and Paperboard	140,127
6.	Unmilled Wheat	124,578
7.	Unmilled Corn and Maize	93,909
8.	Wood Pulp and Scrap Paper	60,966
9.	Animal Feed	55,366
10.	Unmilled Cereals	54,649
11.	Fuel Oils	33,148
12.	Copper Ores and Concentrates	32,488
	TOTAL	$2,094,692
	ALL OTHERS	$ 574,974
	TOTAL EXPORTS	$2,669,666

*Based on waterborne figures and aircraft exports.

Defusing the Japan-U.S. Trade Conflict

Saburo Okita

The flood of Japanese exports to the United States has engendered a strong countercurrent of American criticism of Japan, which is accused of unfairly closing its market to American products. The author, a former foreign minister, admits the validity of some of the charges and calls on Japanese bureaucrats to adopt internationally accepted practices. He also points out that Japan is unskilled at explaining its position to the international community and advocates direct lobbying of the U.S. Congress. Although factors like the strong dollar are making trade friction a persisting problem, a trade war can be averted by more market-opening initiatives and better public relations.

Saburo Okita

Born in 1914. Graduated from the University of Tokyo, where he majored in electrical engineering. Has served as foreign minister and in various other government posts. Is now president of the International University of Japan and chairman of the Advisory Committee for External Economic Issues. Author of Developing Economies and Japan—Lessons in Growth, Japan's Challenging Years—Reflections on My Lifetime, *and other works.*

American pride is hurt

The first thing the Japanese must bear in mind in connection with the trade question is the strong feelings Americans have about their country. They believe the United States is the best country in the world, and they get very emotional when that belief is threatened. Consider, for example, the Iranian occupation of the American embassy in Tehran, an event that occurred when I was Japan's foreign minister. The holding of the embassy personnel as hostages was perceived as an unbearable insult to the United States, thus provoking an emotional outcry.

Although completely different in nature, the recent criticism of Japan stems in part from injury to Americans' pride in their country as "number one." That accounts for the rather emotional character of the complaints.

U.S. industry has, in fact, lost its competitive edge in a number of areas. Recently Americans have seen their position challenged even in the high-technology sector, where they had been very confident of their lead. It comes as a great blow for them to see Japan exporting $2 billion worth of telecommunications equipment to the United States, against U.S. sales of only $200 million to Japan.

Hewlett-Packard President John Young suggests that the current shock to America from competition with Japan is equivalent to the shock it was dealt in the past by the Soviet Union's first Sputnik launch. I think that such shocks are a combination of hurt pride and the fear of what may become of the United States if corrective measures are not taken.

The American market is now the most open in the world. The United States is an ethnically diverse nation that has taken in immigrants from around the world. Its people do not discriminate between domestic and foreign goods; if something is well made and the price is right, they will buy it. So when business is good, consumer products flood into the country. In technical terms, the elasticity of imports to gross national product is between 1.2 and 1.3. This is shown by what happened in 1984 as the U.S. economy surged forward: Imports mushroomed, and the trade balance ran up a $123 billion deficit.

A country like that cannot stand to see Japan using unfair means to restrain im-

ports. If Japan fails to change its ways, American thinking goes, the United States should follow suit in order to protect its own industries.

The year before last, the U.S. trade deficit was $69 billion. Last year, as I said, it was $123 billion, and the current account balance was $102 billion in the red. In effect, the United States is borrowing about $100 billion a year to hold inflation down and keep the economy moving. Meanwhile, the federal budget deficit is keeping the dollar strong and interest rates high. The voices urging reduction of this fiscal deficit have recently grown louder in Congress, but no effective proposals have been forthcoming because substantial cuts in defense and welfare spending simply are not feasible.

The strength of the dollar is making the trade deficit worse. When I met Lee L. Morgan, chairman of the board of Caterpillar Tractor, in Hawaii, he told me we had to find a way to strengthen the yen. He was the man who laid the groundwork for the formation of the Japan-U.S. yen-dollar committee. He brought together a panel of experts in the United States to study exchange rates, and they concluded that to remedy the imbalance in Japan-U.S. trade the yen had to be strengthened. To accomplish this, they suggested, the restraints on the yen and on the capital market should be eliminated. And this is what the yen-dollar committee undertook to do.

Capital flows and exchange rates

In spite of the steps to liberalize the yen, however, its value is not rising. Something is happening now that is not in the textbooks. Currency rates are being determined increasingly by movements of capital in exchange markets rather than by the competitiveness of goods. It is said, for example, that up to 95% of the transaction volume of the New York foreign exchange market represents flows of capital unrelated to any dealings in goods.

The United States is a good place to invest because it is safe, its economy is growing, and investment opportunities abound. Furthermore, it is politically stable and interest rates are high, so it attracts capital. If exchange rates are now more responsive to these capital movements than to the competitive strength of goods, the trade imbalance is likely to continue.

If Japan were to accept all the American demands in the four targeted areas of telecommunications, electronics, forest products, and pharmaceuticals and medical devices, the bilateral trade imbalance would probably be reduced by about $10 billion. But that would still leave the United States with a deficit of $27 billion. Even in America, people who are familiar with the situation concede that only one-third of the Japan-U.S. trade imbalance is due to the closed nature of the Japanese market, and that two-thirds is caused by factors in the United States.

In any event, if the exchange rate cannot be adjusted, we can expect more industry-by-industry protectionist initiatives. Restrictions on trade could take various forms and could be focused on individual industries. For example, a bill might be introduced to impose quotas on telecommunications equipment from Japan. Alternatively, a surcharge could be slapped on imports of such equipment from Japan or could even be levied on all such imports, regardless of source.

The U.S. administration is against such measures. Its position is that they will not get to the root of the problem. As Caterpillar's Morgan has pointed out, an import surcharge would do nothing to increase American competitiveness in third-country markets. It would only weaken U.S. industry in the long run, and it might invite retaliation in kind by the other side, thereby unleashing a trade war. A surcharge might also lose some of its effectiveness from fluctuations in exchange rates.

The idea of an import surcharge is tempting, though, because of the large amount of revenue it would raise. The measures recently announced by the Japanese government may have somewhat abated the wave of anti-Japanese feeling in the U.S. Congress. But unless the trade

Prime Minister Yasuhiro Nakasone uses a panel display to illustrate his presentation of a package of market-opening measures at a press conference on April 9

figures improve, this wave will swell again and the import surcharge idea may re-emerge.

Taking Japan's case to Congress

I see two urgent tasks for Japan now, one external and one internal. On the external front, we must seriously consider how to communicate with the U.S. Congress. Relations are good between the U.S. and Japanese administrations, but there are limits to what can be done at the executive level. Unless influential members of Congress are made to understand Japan's case, it will not be possible to hold the current protectionist sentiment in check.

Consider what happened in 1981, when Canada's plan to limit foreign investment in its energy industry caused quite a strain in U.S.-Canada relations. In the end, the disputed legislation was revised. But according to the head of an authoritative Canadian economic institute, the key factor in the easing of tensions was a new approach adopted by Canada's ambassador to the United States, who shifted tack from dealing chiefly with the administration to communicating facts about his country's position to individual members of Congress.

From time to time I meet with members of Congress in Washington, and I have found that basic information on Japan is not reaching them. For example, few people in Washington realize that Japan buys 60% of America's beef exports. Japan should make a serious and sustained effort to supply influential U.S. lawmakers with the facts. I agree with George R. Packard, dean of the Johns Hopkins University School of Advanced International Studies, who wrote in the April 6 *Nihon Keizai Shimbun* that instead of relying solely on lobbyists, Japanese corporations should work actively to influence Congressional staffs.

Japanese business leaders should also be more active in attending international conferences and speaking their minds. There is, for example, the Woodrow Wilson International Center for Scholars established by Congress in Washington, which holds dinner meetings attended by members of Congress and their staffs, government officials, scholars, business leaders, and journalists. Before topics erupt into major issues, often they are discussed at Wilson Center meetings and seminars. Japan should attempt to foster more people who can take part in these events, and it should offer its support to research institutes and international conferences.

Cutting red tape

The other urgent task facing Japan is the internal one of radical reform of the bureaucracy. Japanese officialdom follows some practices that look very strange in outsiders' eyes.

Take the inspection of telecommunications terminal equipment, for example. In the United States three officials at the Department of Commerce are in charge of inspections and approvals. Why, Americans wonder, is a similar setup not available in Japan? Under the U.S. system, the manufacturers are responsible for the quality of their equipment. The market mechanism weeds out shoddy goods, and users who suffer damage from a defective product quickly seek a legal remedy. The certification process can be limited to checking that the terminals will not damage the telephone network.

The Japanese approach is different. Government officials here are like overprotective parents. They are afraid to leave the private sector to its own devices, and they think they have to step in so that nobody gets hurt.

To foreign observers, this is government intervention lacking transparency. They demand that the discretionary leeway given to bureaucrats be minimized and that red tape be drastically cut.

Major changes are needed in Japan's bureaucratic machinery. Japan has to recognize that its customary practices are not acceptable internationally. If it does not make an effort to change to ones that are, it will be considered a special case. And in dealing with "the Japan problem" other countries will feel justified in adopting discriminatory policies and restraining imports from Japan. They will go along with U.S. Senator John Danforth, who points out that Japan's closed market is hurting not just America but Europe and the other countries of Asia, too, and who suggests that the aggrieved nations hold an international conference to put pressure on Japan to mend its ways.

Japanese officialdom has gained confidence from its success in engineering the country's modernization. Bureaucrats are an elite group, and they have their pride. But I think that the strong current of internationalization is going to force them to do some serious rethinking of their practices.

I mentioned the inspection of telecommunications equipment: Americans were shocked to learn that the directors of the inspection association included several executives of manufacturing companies. How, they asked, can manufacturers' representatives act as directors of an organization that is supposed to inspect their own companies' products? A Japanese official is said to have explained, "There's no need to be concerned, because directors of this sort of association don't have decision-making power." The American retort was, "What kind of weird setup is that? If the board of directors doesn't have decision-making power, who does? Do the bureaucrats pull strings behind the scenes?"

There is another story about a Japanese official taking part in some bilateral negotiations, who was asked why his ministry continued to oppose a certain proposal, even though the minister and vice-minister were for it. He replied, "In Japan, ministers and vice-ministers change posts after a year or a year and a half. We civil servants make the real decisions." I can imagine this sort of remark coming from the mouth of a Japanese bureaucrat, but it can only complicate matters and breed mistrust.

As long as Japanese productivity continues to improve and America holds on to its pride as being number one, there can be no real solution to the trade conflicts between the two countries. But we can try our best to buffer the shocks.

A couple of years ago, I wrote an article in this paper saying that Japan must resign itself to living with trade friction. This friction is not going to go away. All we can do is try to prevent a trade war. Right now, I think, this means that Japan must bring its thinking into line with that of the United States and the rest of the world.

Translated from *Nihon Keizai Shimbun*, April 16, 1985.

KOREA: LAND OF THE MORNING CALM

Dan Arveson, Lake Washington School District
Fred Hassler, Issaquah School District
Gary Iverson, Lake Washington School District
Helen Montgomery, Bellingham School District
Richard Liles, Chehalis School District

Grade(s)	Subject(s)	Country/Culture	Time Required
9-12	Washington History Social Studies	Korea	5 days

Objectives

At the end of the unit, students will be able to:

1. Locate Korea and neighboring countries.
2. Identify several products traded between Washington State and Korea.
3. Discuss historical and cultural influences on the Korean way of life.
4. Describe the Korean national government structure.
5. Distinguish between stereotypes and facts about Korea and Korean people.

Cross-Cultural Skills

1. Recognizes similarities and commonalities.
2. Suspends judgment.
3. Recognizes that how people live and do what they do is influenced by their environment.
4. Distinguishes between myth, stereotype and facts.

Materials (* indicates included in this lesson unit)

1. Korean Nation Awareness Quiz*
2. Washington State-Korean Trade Data*[1]
3. Country Profile*[2]
4. Blank Map* (see p. 57 in this booklet)
5. Korean Chronology Chart*[3]
6. "Buddhism - A Summary"*
7. Cultural Values/Behavior Chart*
8. Korean National Government Chart*[4]

PROCEDURES

Day 1

1. Open unit by asking students what they know about Korea. Write on board and on piece of paper for later use.
2. Administer Korean Awareness test to students. Upon completion, review with them.
3. Distribute handouts on Washington State-Korean trade. Lead discussion on importance of knowing our trading partners.
4. Conduct a quick review of Korea by reviewing Korean Profile with students.
5. Give blank maps to students and assign them the task of identifying countries around Korea. Or you may create another type of student activity.

Day 2

1. Review map exercise.
2. Using Korean Chronology Chart, have students examine and generate conclusions about Korean history. Write a quick time chart of US history. Ask students to compare them. Guide student discussion toward analyzing each's national posture based on their respective histories.
3. Distribute "Buddhism Survey." Review with students.
4. Ask students to describe major religious groups in America and how our behavior is influenced by religions.
5. If time allows (or, if not, give as homework assignment), distribute Cultural Values/Behavior Chart. Divide the students into small groups and instruct them to discuss possible responses for each box. After 15-20 minutes, ask students to share answers.

Day 3

1. Review yesterday's learning.
2. Ask students to describe our national government system. Once fairly complete, distribute Korean government structure. Lead discussion on comparing and contrasting the two systems.
3. Bring out list of what students said about Korea from first day. Have students label them as stereotype or fact.

Day 4

1. Assign students to do research on some aspect of Korea and have them write a short essay on their research.

Day 5

1. Ask students to share their research outcomes with class.
2. If time allows, return to discussion on American perceptions of Pacific Rim nations and the need for increased knowledge and understanding.

References

1. 1982 Washington State International Trade Facts, R. Douglas Brown, Olympia, WA.: Wash. State Dept. of Commerce and Econ. Dev., 1984.
2. South Korea, A Country Study, Ed. by Frederica M. Bunge, Washington, D.C., U.S. Government, 1982.
3. Korean Cultural Resource Book, Kyong Sook Baek et. al., Seattle, Seattle Public Schools, 1978.
4. A Handbook of Korea, Seoul Korea, Korean Overseas Information Service, 1979.

KOREAN NATION AWARENESS QUIZ

Name_____Date_____

Instructions: Select the best answer for each question item. Enter your selection on the line in front of each item number.

_____1. Geographically, Korea...
(a) is a land-locked country
(b) is mostly desert
(c) has an abundance of hills and mountains
(d) has no river systems within its boundaries

_____2. Korea is divided into two different nations at the
(a) ural mountains (b) 38th parallel
(c) Yalu River (d) Riveria

_____3. Which religion has the greatest number of followers in Korea?
(a) Buddhism (b) Protestantism
(c) Confuscianism (d) Reverend Moon's

_____4. A popular Korean side dish is called kimch'i. Kimch'i consists of...
(a) beef marinated in soy sauce and spices
(b) pickeled cabbage and radish seasoned with spices
(c) several Korean fruits in a jello
(d) rice, pork and at least two vegetable dishes

_____5. Korea and the U.S. celebrate a number of same holidays. Which one of the following is not celebrated in Korea?
(a) Christmas (b) New Year's (c) Memorial Day
(d) Labor Day

_____6. In a major attempt to revive a key sector of the Korean economy, the government adopted a plan called the **Saemaul Undong.** This plan was aimed at improving ...
(a) the auto industry (b) kimch'i
(b) agricultural productivity (d) textile exports

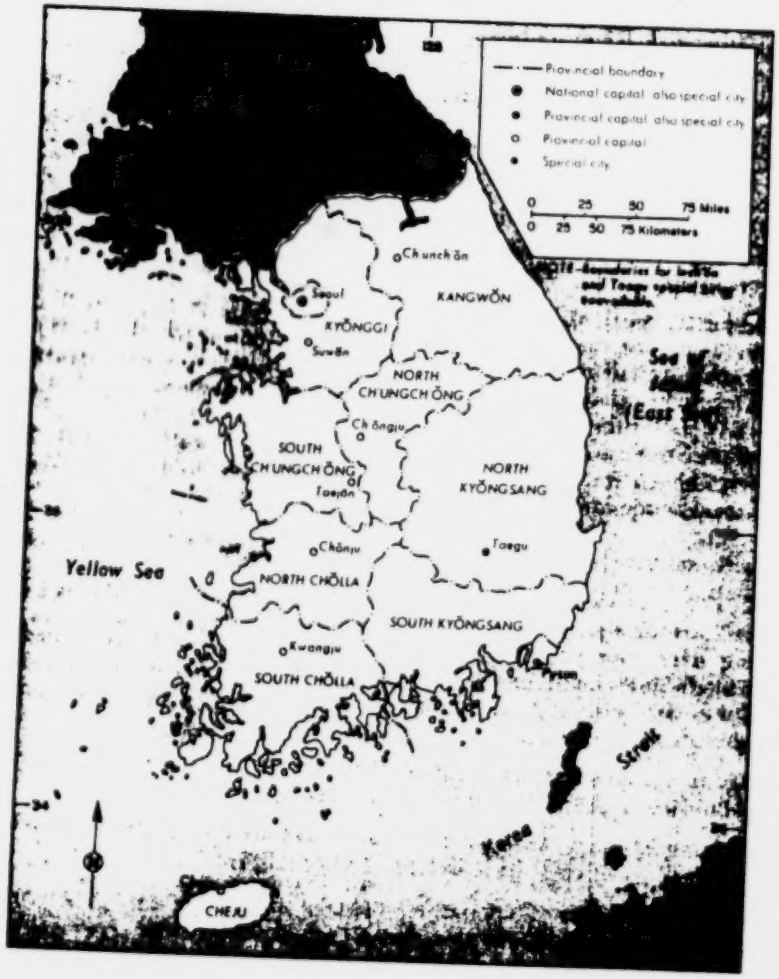
_____7. Korea has become a major economic power in Asia. In what industries has it done extremely well?
(a) agriculture (b) mining (c) iron-steel industry
(d) electronics (e) all of the above

_____8. Which among the following sports is the most popular in Korea?
(a) volleyball (b) soccer (c) baseball (d) basketball

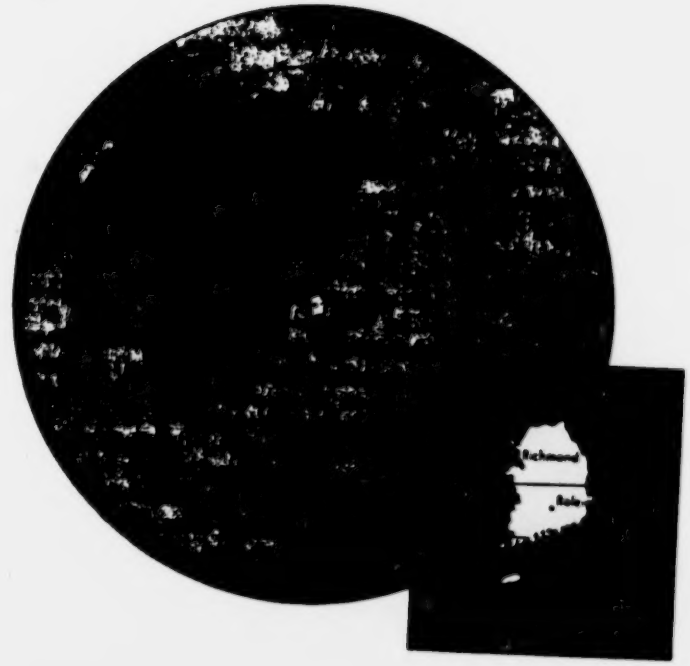
_____9. Since there are few Catholics in Korea Christmas is not celebrated in Korea. (True or False)

_____10. A married couple is considered fortunate if their birst born is a boy. (True or False)

Answer key: 1-c, 2-b, 3-a, 4-b, 5-d, 6-c, 7-e, 8-b, 9-false, 10-true



KOREAN PROFILE



Country

Formal Name: Republic of Korea.

Short Form: South Korea.

Term for Nationals: South Koreans.

Capital: Seoul.

Geography

Size: Total land area of Korean peninsula, including adjacent islands, is 220,847 square kilometers, of which 44.6 percent or 98,477 square kilometers comprises territory of South Korea.

Topography and Drainage: About 70 percent of land area consists of mountains and uplands. Principal ranges are T'aebaek Range,

Sobaek Range, Chiri (Chii) Massif, and Charyŏng Range. Tallest mountain is Mount Halla at 1,950 meters, a volcanic cone located on Cheju Island. Longest rivers—Naktong River, 521 kilometers; Han River, which flows through Seoul, the capital, 514 kilometers; and Kŭm River, 401 kilometers.

Society

Population: Census in 1980 reports total population as 37,448,836. Populations of two largest cities, Seoul and Pusan, 8,366,756 and 3,160,276, respectively. Population growth rate between 1975 and 1980 estimated as 1.53 percent per annum.

Education: International Bank for Reconstruction and Development (World Bank) estimated adult literacy rate as 93 percent in 1975; primary school education (grades one through six) is universal and compulsory, while 91.6 percent of age-group population attended middle school (grades seven through nine), 56.8 percent attended academic or vocational high schools, and 13.9 percent attended colleges or universities in mid-1980.

Health: Increase in life expectancy from 51.1 years for men and 54.2 for women in 1955–60 period to 62.7 years for men and 69.1 years for women in early 1981 reflects dramatic improvements in health conditions. Health personnel and facilities tremendously expanded. Serious problems with distribution of health care, concentration of facilities in large cities, especially Seoul and Pusan, and lack of national health insurance program, making treatment inordinately expensive for many. Government has initiated health insurance program and plans universal coverage by 1991.

Language: Korean the national language; no significant linguistic minorities. Korean has mutually intelligible regional dialects, with exception of that spoken on island of Cheju. Written language employs Chinese characters and *han'gŭl* script.

Religion: Great diversity of religious traditions including Buddhism, Confucianism, and Catholic and Protestant Christianity. Also as many as 300 new religions that incorporate Buddhist, Confucianist, and Christian elements. Shamanism is oldest religious tradition; shamanistic rites still popular today.

Economy

General Character: Rapidly industrializing, middle-income country with dynamic export sector. Private enterprise economy but strong government control and influence through national planning and distribution of credit. Large, well-educated labor force growing at about 3 percent per year. Official unemployment at 5.2 percent of work force in 1980, but probably much higher. Relatively equitable income distribution compared to other private enterprise economies, but growing inequality of wealth.

Gross National Product (GNP): US$57.4 billion (US$1,503 per capita) in 1980. Growth rate averaged 9.2 percent per year during 1961–79 period, but 1980 brought negative growth rate of 5.7 percent, the worst since Korean War. Slowdown because of political instability, inflation, high bill for imported oil, and structural imbalances. Government optimistic about future growth; planned 6 to 8 percent rate during 1982–86.

Industry: Main growth sector, producing 35 percent of GNP and employing 23 percent of labor force in 1980. Heavy and chemical industries predominated since 1977, but light manufacturing still important. Export-oriented, but heavily dependent on imported raw materials. Main industries—textiles, iron and steel, petrochemicals, shipbuilding, and electronic equipment.

Infrastructure and Services: Produced 17 and 32 percent of GNP, respectively in 1980 and together employed 43 percent of the work force. Bulk of enterprises small, family owned firms, but also large department stores, bus companies, construction firms, hotels, and marketing chains.

Agriculture, Forestry, and Fishing: Relative importance declined since mid-1960s, but good production growth. Generated about 16 percent of GNP and employed 34 percent of the labor force in 1980. Major crops—rice, barley, fruits, and vegetables. Livestock and dairy products increasingly important. Fishery products popular food and important export commodity. Forestry reserves inadequate.

Imports: US$22.3 billion in 1980 of which about 23 percent were capital goods, 16 percent raw materials for domestic manufacturing and consumer goods, and 25 percent petroleum products. Government gradually lifting import barriers.

Exports: US$17.5 billion in 1980, of which 3 percent agricultural, 4 percent fishery products, about 4 percent chemicals, and the remainder manufactured items. Major commodities—textiles, iron and steel, electronic equipment, and machinery. Construction services and tourist industry also major foreign exchange earners.

Major Trade Areas: Japan, United States, European Economic Community (EEC) member states, Middle East, and Southeast Asia. Markets in Latin America and Africa opening slowly.

Balance of Payments: Oil imports and raw material needs led to persistent trade deficits, but international banks willing to lend capital to cover this deficit. Debt service at acceptable level in 1980; may become problem in the 1980s if oil prices rise too quickly.

Exchange Rate: June 24, 1980, 682 wŏn to US$1. Flexible exchange

rate in effect since January 1980; prior to that currency was set at fixed exchange rate.

Transportation Network: Roads—46,951 kilometers of surfaced roads in 1980 (15,600 kilometers of which paved; 28,338, gravel; 3,024, unimproved); 1,268 kilometers of expressway linking major cities. Railroads—5,918 kilometers of track, of which 3,135 kilometers were in operation in 1980; about three-quarters of total trackage was double-tracked and 500 kilometers was electrified. Ports and airfields—two large, ten major and sixteen minor ports; two international airports and domestic service between eight principal cities.

Telecommunications: Telephone subscribers—2.8 million, including 1.9 million residential phones, or 24 percent of all households. Electronic switching service planned to connect all cities by the end of the 1980s, with gradual extension to rural areas.

Government and Politics

Government: Based on October 1980 Constitution that provides for strong presidency with modicum of checks and balances among executive, legislative, and judicial branches. President Chun Doo Hwan, indirectly elected in February 1981 to single, nonrenewable seven-year term has vowed to step down peacefully in 1988. Parliamentary elections held in March 1981 to choose 184 members by popular vote and ninety-two to be allotted to major parties proportionate to their respective electoral strengths.

Politics: South Korea entered "a new political era" in late 1980; Chun committed to the creation of new political consciousness and new political pattern free of all negative influences of the past. Politics based on multiparty system, of which the principal group was Chun's ruling Democratic Justice Party. To foster new politics based on reconciliation and dialogue among major political actors, government barred from political arena until mid-1988 most of prominent political figures of pre-1980 years said to have been corrupt.

Administrative Divisions: Four provincial-level special cities (Seoul, Pusan, Taegu, and Inch'ŏn) and nine provinces. Provinces divide into counties and ordinary cities; counties into townships and towns; and townships into villages. All divisions arms of central government; no local self-government in 1981.

Justice: Supreme Court tops three-level court system; high courts in middle; district courts and their branches at bottom. Separate courts for military but ultimate appeals taken to the Supreme Court. A system of prosecutors' offices rounds out judiciary. Lack of judicial independence—constitutional stipulations to the contrary—was chronic but government was seeking to advance judicial integrity.

Foreign Affairs: Member of most international organizations but no formal membership yet in United Nations. Mutual defense treaty with United States, which along with Japan, is one of two most important foreign policy partners. Relations with the Democratic People's Republic of Korea (North Korea) are treated as "internal" rather than "foreign" and South Korea committed to policy of "peace first, unification later." Mutual distrust and inertia continue to inhibit reconciliation and compromise.

National Security

Armed Forces (1980): Total personnel on active duty—600,600. Component services were army of 520,000; air force of 32,600; and navy of 48,000 (includes 23,000 marines). Reserve forces numbered 1,240,000 with combat experience and 1,560,000 without. Service in army and marines required thirty months; in navy and air force, three years.

Major Tactical Military Units (1980): Army had twenty infantry divisions, one mechanized infantry division, two armored infantry brigades, two independent infantry brigades, seven special forces brigades, two antiaircraft artillery brigades, seven tank battalions, thirty-six artillery battalions, two surface-to-surface missile battalions, two surface-to-air missile brigades, and one army aviation brigade. Air force had sixteen fighter-bomber squadrons, one reconnaissance squadron, and one air-sea rescue squadron; equipment inventory included 362 combat aircraft. Navy had fleet command with amphibious, escort and patrol, and fast-boat flotillas, plus one marine division and two marine brigades.

Military Equipment (1980): Domestic defense industry rapidly taking over supply of military equipment, though bulk remained United States-made or designed. Still heavily dependent on United States for virtually all advanced technology including modern aircraft.

Military Budgets (1980): About W2,167 billion (for value of the wŏn—see Glossary), or 30 percent of total government budget.

Foreign Military Treaties: Signator to Republic of Korea—United States of America Mutual Defense Treaty (1954).

Internal Security Forces: National Police totaled approximately 50,000; organized under the Ministry of Home Affairs. Other internal security forces were Agency for National Security Planning and Defense Security Command; numbers of personnel in each classified.

WASHINGTON STATE-KOREAN TRADE

WASHINGTON'S TOP 20 TRADING PARTNERS--1982*
(Waterborne Trade and Aircraft Exports)

(In Thousands of Dollars)

1.	Japan	$8,908,516
2.	Canada	4,283,921
3.	Taiwan	2,198,405
4.	South Korea	1,623,517
5.	Hong Kong	1,297,527
6.	Indonesia	771,123
7.	Australia	696,760
8.	Singapore	439,450
9.	China	412,027
10.	South Africa	388,336
11.	France	359,552
12.	Saudi Arabia	319,052
13.	West Germany	309,033
14.	Philippines	303,993
15.	Malaysia	280,299
16.	United Kingdom	258,674
17.	New Zealand	238,041
18.	India	192,764
19.	Brunei	182,584
20.	Iraq	168,914
	SUBTOTAL	$23,635,484
	ALL OTHERS	$ 2,249,716
	TOTAL	$25,882,204*

WASHINGTON'S TOP IMPORTS FROM SOUTH KOREA--1982*

(In Thousands of Dollars)

1.	Shoes	$ 262,891
2.	Clothing and Accessories	247,815
3.	Telecommunications and Sound Equipment	100,084
4.	Other Manufactured Articles--Cigarette Lighters, Umbrellas, Glue, Hearing Aids, Artificial Flowers, Etc.	49,329
5.	Luggage, Handbags, Billfolds and Personal Goods	31,190
6.	Children's Toys and Christmas Decorations	30,695
7.	Sporting Goods	15,895
8.	Iron and Steel Pipes	15,721
9.	Fabrics--Silk, Cotton, Jute	13,261
10.	Tires	12,146
	TOTAL	$ 778,827
	ALL OTHERS	$ 244,952
	TOTAL IMPORTS	$1,023,779
	TOTAL TWO-WAY TRADE	$1,623,517

*Based on waterborne trade figures.

WASHINGTON'S TOP EXPORTS TO SOUTH KOREA--1982*

(In Thousands of Dollars)

1.	Cow and Horse Hides	$103,203
2.	Unmilled Wheat	85,552
3.	Softwood Logs and Veneer Logs	70,367
4.	Unmilled Corn or Maize	49,927
5.	Wood Pulp and Scrap Paper	46,936
6.	Telephone and Telegraph Equipment	37,127
7.	Parts and Accessories for Vehicles	21,548
8.	Iron and Steel Scrap	13,006
9.	Paper and Paperboard	12,348
10.	Unmilled Cereals: Sorghum, Buckwheat, Wild Rice, Etc.	12,179
	TOTAL	$452,193
	ALL OTHERS	$147,545
	TOTAL EXPORTS	$599,738

*Based on waterborne trade figures and aircraft exports.

*NOTE: This is not the total trade figure, but represents only the sum of aircraft exported from the Seattle Customs District ($2,988,468,000) and the waterborne trade figures. It does not include air freight. The aircraft exports are also incomplete: the Boeing Company alone lists aircraft exports of $3,879,000,000, but unfortunately does not break the amount down by country. This table represents the most comprehensive ranking possible under the circumstances.

KOREAN HISTORY CHART

I. Early history

2nd century B.C. - Choson state established.

108 B.C. - Northern Korea conquered by Han China

II. Three Kingdoms

1st century B.C. - Rise of the Three Kingdoms

(Koguryo, Paekche, and Silla)

4th century A.D. - Buddhism introduced into Korea.

660 - 68 - Paekche and Koguryo Kingdoms conquered by T'ang China and Silla Kingdom.

III. Koryo Dynasty (935 - 1392)

935 - Koryo kingdom gains control of Korea.

IV. Yi Dynasty (1392 - 1910)

1392 - Yi Dynasty established.

1392 - 98 - Japanese invade Korea.

1627 - 37 - Manchus invade Korea; Korea becomes vassal of Ch'ing China.

1876 - Korea signs Treaty of Kanghwa with Japan; signs treaties with Western powers, 1882 - 86.

1894 - 95 - Antiforeign Tonghak Rebellion quelled. Sino-Japanese War ends China's influence over Korea.

V. Korea in the 20th century

1905 - Japan establishes protectorate over Korea after victory in Russo-Japanese War, 1904 - 5; annexes Korea, 1910.

1919 - Samil Independence Movement against Japanese occupation crushed.

1045 - United States and Soviet troops occupy Korea after Japan's defeat in World War II.

1948 - Separate North Korean and South Korean governments set up.

1950 - North Korea's invasion of South Korea triggers Korean War; truce signed, 1953.

1960 - April Revolution in South Korea forces Syngman Rhee's resignation; military coup ousts successor, 1961.

1963 - Constitutional rule restored in South Korea. Park elected president; reelected, 1967, 1971, 1972.

1972 - North Korea and South Korea revise constitutions; post of president created in North Korea.

1973 - The Republic proposed that a non-aggression agreement between the North and the South be finalized. Three basic principles for peaceful unification were announced.

1974 - 76 The rapid growth of the Saemaul Undong

(The New Community Movement)

BUDDHISM — A SUMMARY

Buddhism was founded in the 6th century B.C. by Gautama Buddha who was born in the foothills of the Himalayan mountains within what is now called Nepal. Observing the sorrows, illnesses and poverty experienced by people he attempted to formulate a means of escape from such tragedies.

Buddhism teaches that everything, without exception, has limited existence and all things are constantly changing. This is the process of becoming - of change, decay, and revitalization.

The Four Noble Truths

1. Life is suffering and suffering is universal
2. The cause of suffering is desire
3. To remedy suffering one must give up desires
4. To eliminate desire one needs to follow the Noble Eightfold Path

The Noble Eightfold Path (Behaviors)

1. Right Knowledge - a knowledge of suffering, its causes and its elimination
2. Right Aspirations - singlemindedness in the pursuit of eliminating our desires
3. Right Speech
4. Right Behavior (five precepts: (a) do not kill, (b) do not steal, (c) do not lie, (d) do not be unchaste, and (e) do not drink intoxicants)
5. Right Occupation - working in a job that helps one pursue the noble truths and path
6. Right Effort - in self-training
7. Right-mindedness - through mental alertness and self-examination
8. Right Meditation - through techniques such as those used in Yoga

The goal of Buddhists is to reach Nirvana, a state wherein all desires have been consumed and thus boundless life has been achieved.

"Karma" = moral law of causation by which all the acts of a person have their good or bad effects in some future period, generally in another existence.

Zen = insight through meditation

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KOREAN/USA CULTURAL VALUES/BEHAVIOR COMPARISON CHART

KOREA	USA
Soups are popular in Korea. They are served with almost every meal.	
The first birthday of a child is celebrated with a TOL banquet. At the banquet a table with yarn, money, stationary, etc., is placed before the child. The child's character and fortune are told fomr his/her selection.	
Because marriage is considered one of the most important events in one's life, weddings are usually large and lavish.	
When one reaches a 60th birthday a special celebration is held to commemorate the occasion.	
Korean Holidays: Jan 1 New year's day Apr 8 Buddha's birthday May 5 Children's day Jun 6 Memorial day Jul 17 Consitution day Aug 15 Liberation day Oct 3 National Foundation day Oct 9 Korean Alphabet day Dec 25 Christmas	
Upon receiving something or giving something to an elder it must be done with both hands or with the right hand supported with the left hand.	

KOREAN GOVERNMENT STRUCTURE

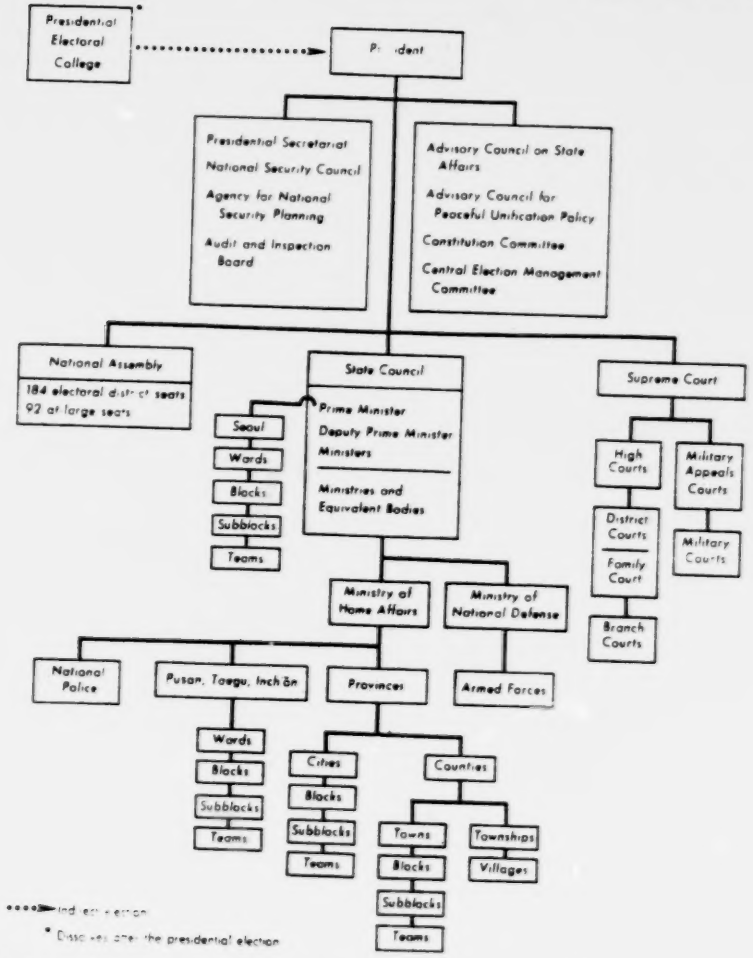

Figure 14. Governmental System of South Korea, 1981

Government Ministries

The Economic Planning Board
The Ministry of Foreign Affairs
The Ministry of Home Affairs
The Ministry of Finance
The Ministry of Justice
The Ministry of National Defense
The Ministry of Education
The Ministry of Agricultural & Fisheries
The Ministry of Commerce and Industry
The Ministry of Construction
The Ministry of Health & Social Affairs
The Ministry of Transportation
The Ministry of Communications
The Ministry of Culture and Information
The Ministry of Labor
The National Unification Board(to unite North and South Korea)
The Ministry of Science and Technolgy
The Ministry of Energy and Resources
The Ministry of Government Administration
Ministers of State
Office of Veterans Administration
Office of Legislation

The National Assembly

- o a uni-cameral body
- o 276 members elected by popular vtoe for a four-year term
- o must be 25 years of age

LEADERSHIP IN CHINA

Linda Bakken, Edmonds School District
Wanda Nadal, Clover Park School District
Keith Forest, Federal Way School District
Ron Rosbach, Longview School District

Grade(s)	Subject(s)	Country/Culture	Time Required
10-12	World History Global Studies	China/USA	6 days

Objectives

At the end of the unit, the student will be able to:

1. Compare and contrast USA and China leadership elements including relevant qualities and skills, routes to leadership, values.
2. Identify key features of Confucianism and its role in Chinese leadership.
3. Describe Mao Zedong's life and leadership in China from the 1940s to the 1970s.
4. Analyze how societal values may determine a people's reaction to leadership changes.

Cross-Cultural Skills

1. Recognize similarities and commonalities between USA and China relative to rational leadership.
2. Recognizes the influence of one's own heritage.
3. Recognizes that how people live and do what they do is influenced by their environment.

Materials (* indicates included in this unit/booklet)

1. USA/China leadership chart*
2. China History Chart*[1]
3. Confucianism-A Summary*
4. "Mao Zedong: A Modern Chinese Leader"*[2]
5. "Mao As Leader of the Chinese Revolution"*[2]
6. Chronology of China Under Mao*[2]
7. "China After Mao"*

PROCEDURES

Day 1

1. Distribute USA/China leadership chart. Ask students to identify 2-3 major USA leaders in and out of government. As you write these on the chalk board have students fill out the USA column on the chart.
2. Lead student discussion which enables students to fill out rest of chart. Each entry should be explored and selected based upon consensus. Direction of discussion should be on national leadership.
3. If time allows (assign for homework) instruct students to write a short essay (300-500 words) on any leader they admire and why. These should be kept for use later.

Day 2

1. Distribute chronology chart of Chinese history. Instruct students to examine chart quietly for 5 minutes. Volunteer students to share generalizations about Chinese history. Ask students to note recurrence of Confucius and Confucianism.
2. Before distributing "Confucianism Summary," review it. Ask students to volunteer what they know about Confucianism. Write on chalk board. Afterwards distribute Confucianism summary with students and review it with them.
3. Instruct students to bring out essay on an American leader they admire. Collect them. Choose 2 or 3 and read or review with students. After each one instruct students to apply Confucianism concepts to the selected American leader.

Day 3

1. Send one-half of class to library to do research on George Washington. Have them fill out same chart (USA column) as used on first day.
2. Distribute readings (4,5,6) on Mao Zedong to students remaining in class. Instruct them to read the materials and fill out China column in USA/China leadership chart for Mao.

Day 4

1. Instruct students to bring out charts and to share their answers. Write responses down on chalk board. Lead discussion comparing and contrasting USA and China leadership element in each society. Insert Confucianism into the discussion.
2. Cite changes between Carter and Reagan administrations. Ask students to describe how American people react and adjust to changes. Include discussion on American values and whether or not they've been impacted by Reagan's new policies.

3. Distribute handout on "China After Mao". You may want to create a questionnaire for students to fill out as a way of having them study the article. When the review is complete, discuss article with students and how Confucianism may affect the Chinese people's reaction.

Day 5

1. Divide class into 4 groups. Distribute recent articles on the emergence of China's new leadership. Assign each group the task of putting on a 10-12 minute presentation (panel discussion, "Meet the Press," Johnny Carson type interview, role play skit, etc.) on material presented during the week.
2. Allow them time to decide and practice their presentation.

Day 6

1. Allow student groups to prepare their presentation for about 10 minutes.
2. Have students do their presentations.

References

1. The Far East, An Outline History, Chester A. Bain, Paterson, New Jersey: Littlefield, Adams, 1961.
2. Focus on Asian Studies, Vol. IV, No. 1, Fall 1984.
3. The People's Republic of China, 3rd Ed., Richard C. Bush and James R. Townsend, New York, Learning in International Resources, 1982.

USA/CHINA LEADESHIP CHART

NAME _____ DATE _____

	United States	China
LEADERS		
Qualities/Skills		
Route to Leadership		
VALUES		

CHINA HISTORY CHART

Period	World Setting	China Political	China Cultural
5000 B.C.	Emergence of Sumer & Egypt out of age of metal		Neolithic Culture Cultivation of wheat Domestication of animals Primitive Animism
4000	Indus Valley civilization		
3000		Legendary Emperors Huang Ti	
2000	Egypt—Old Kingdom Sargon I	Legendary Founding of Hsia Dynasty by Yu (2205 B.C.)	Bronze Age Culture—beginning in Wei and Hwang Ho Valleys Potter's wheel
1900	Egypt—Middle Kingdom Hammurabi		
1800			
1700	Hyksos Invasion of Egypt		Development of written characters
1600		Shang Dynasty (1700-1122 B.C.) Beginning of historical period	Silk Culture
1500		Many feudal states	Advanced Bronze Age Shell currency
1400	Egyptian Empire		
1300	Amenhotep III		Development of cities
1200			
1100			
1000	Phoenician Alphabet Solomon	Chou Dynasty (1122-256 B.C.) Development of traditional Chinese government and Civil Service System	Fine metal and jade work Bamboo slip books
900	Assyrian Conquest		
800			Wet rice
700	Sargon II	Feudal Period	
600			Golden Age of literature Lao-tze
500	Persian Wars Pericles		Confucius
400	Plato and Aristotle		
300	Alexander the Great		Mencius Round coins
200		Chin Dynasty (221-207 B.C.) Shih Huang-ti	Beginning of Iron Age Building of Great Wall Burning of the Books
100	Julius Caesar	Western Han Dynasty (206 B.C.-9 A.D.)	Contacts with Roman Empire, Parthia, and Bactria
0	Christ		Introduction of Buddhism
100 A.D.	Augustus	Hsin (9 A.D.-23 A.D.)	Pottery glazing
200		Eastern Han (23 A.D.-220 A.D.)	Invention of paper Cultivation of tea
300	Diocletian	Dark Ages: Three Kingdoms 220-265 Six Dynasties 317-589 Feudal Warfare Colonization of South China	Rise, water mill, violet chair, compass, first use of coal, introduction of dice
400			
500	Justinian Mohammed		Nestorian Christianity
600	Pope Gregory the Great	Sui Dynasty (590-618)	Construction of Grand Canal Civil Service Examinations
700	Battle of Tours (732)	T'ang Dynasty (618-907) Imperial Expansion	Confucianism Mohammedanism Fire Works Porcelain
800	Charlemagne Alfred the Great of England		Invention of block printing
900		Five Dynasties (907-960)	Paper banking
1000	Crusades (1095-1291)	Sung Dynasty (960-1279)	First book printed from wood blocks Movable type Chair

Period	World Setting	China Political	China Cultural
1100			Gunpowder used in warfare Chu Hsi—Neo-Confucianism
1200	Magna Charta		Wang Anshih—Social experiments
1300		Mongol (Yuan) Dynasty (1279-1368 A.D.)	Marco Polo
1350			Leftwards Reversal Use of silkcoin Spherical Trigonometry
1400		Ming Dynasty (1368-1644)	Drama and School
1425			Trading missions sent to India, India, Arabia, and Africa
1450	Printing in Europe		Chinese ships forbidden to leave China
1475			Confinement again official fault
1500	Columbus discovers America		Renaissance in painting
1525			Conservatism and lack of originality in literature
1550		Russians cross Amur River Portuguese receive Macao (1557)	Indian corn and tobacco
1575	Shakespeare		
1600			
1625	30 Years War		
1650	Louis XIV	Manchu (Ching) Dynasty (1644-1912)	Imposition of queue Continuance of Ming cultural traditions
1675		All ports opened to trade (1685) Treaty of Nerchinsk (1689)	
1700			Opium smoking Introduction of European science by missionaries
1725		Treaty of Kiakhta (1727) with Russia	Hanlin System Royal prohibition of opium trade (1729)
1750	Age of Enlightenment	Foreign trade confined to Canton (1757)	Drama and novel flourish Literary Inquisition (1744-88)
1775	Industrial Revolution		Co Hong established
1800	Napoleon I	Macartney Embassy (1793)	Increased opium consumption
1825		Amherst Mission (1816)	Second opium ban (1868)
1835		Opium War (1839-42)	
1845		Treaty of Wanghia (1844) Taiping Rebellion (1848-65)	Rapid increase of foreign trade
1855	Napoleon III	Arrow War and Treaty Revision (1858-1860)	
1865	Franco-Prussian War		Tungwen College (1865)
1875			Railroad Construction Yung Wing Educational Mission (1872)
1885			
1895		Foreign land grabs Boxer Rebellion Open Door Policy Manchu reform	
1905		Constitution of 1908	Intermarriage permitted between Chinese and Manchu
1915	World War I	Revolution of 1911	Educational reforms Acceleration of Westernization Hu Shih's literary renaissance
1925		Kuomintang Victory (1927)	Sun Yat-sen Chu I
1935	World War II	Japanese Invasion	New Life Movement
1945		Communist China (1949)	

CONFUSCIANISM — A SUMMARY

Confuscianism was founded by a Chinese, Kung Fu-tzu, who was born around 551 BC in the Shantung province. Confuscius is the latinized version of Kung Fu-tzu and is popularly referred to as "Kung the Master" or "The First Teacher." Concerned with the deterioration of the Chinese society he sought to advise local governors on how trule the people. He became known as a very learned man and his writings and teachings even today serve as an underlying force in Chinese intellectual thought and behavior in every aspect of Chinese daily life.

The core of Confuscianism is that humans are social. They must live in groups and through the group individuals achieve their fullest development. Thus group-consciousness is even more important than individual-consciousness.

Five Key Concepts in Confuscianism

1. JEN - "Root of Society." The Chinese character for "Jen" is composed of two characters, "man" and "two." Its meaning includes "benevolence," "person-to-personness," "human-heartedness." In essence Jen requires being kind to fellow humans. It is the ideal relationship between people.

2. CHUN-TZU - Ideal behavior as an individual. Chun-tzu is reflected in the "superior person" or person at his/her best. The concept embraces proper behavior free from brusqueness, violence, loudness, lewdness, vulgarity or other misbehaviors unfitting for a follower of the Confuscisn way of life.

3. LI - Referes to the ways things should be done and how individuals are to relate to each other.

   (a) Doctrine of the Mean...The way things should be done is to avoid extremes. The Chinese words for "mean" are "chung yung" meaning "middle" and "constant." The belief is that following the mean ensures harmony and balance.

   (b) The Five Relationships - there are established roles based on respect and obedience in the following relations:
   - -father and son
   - -elder brother and younger brother
   - -husband and wife
   - -elder friend and younger friend
   - -ruler and subject

   The importance of the family unit in the Chinese society is reflected in that three of the five relationships deal with the family.

   (c) Respect for Age...Implicit in all of the relationships and in general behavior is respect for the elderly and the wisdom they have to share.

4. TE - The power by which subjects are ruled. Confuscius observed that in order for governments to maintain their rule three essentials were required: (a) economic sufficiency, (b) military adequacy, and (c) confidence of the people. The third is the most important. Governments achieve this trust by ruling fairly, wisely and by example. This is the "Te."

5. WEN - This is reference to the "Arts of Peace." Confuscius believed that achieving excellence in the visual arts, writings, singing, dancing, drama, etc., was a requirement for society. Through the "Wen" a country and its people uplift their spirits and establish a standard of conduct worthy of emulation. Failure in achieving exellence in "Wen" is to be barbaric.

Confuscious and the Mandate of Heaven

"The Confusican system placed man and his social and political life in relation to the universe. Man was between heaven and earth, and human life had to be in harmony with the universe. Heaven symbolized the directing force in the universe and all life had to follow "the will of heaven." To bring humanity into harmony with the will of Heaven was the task of government. The emperor was thought of as an agent, an intermediary between Heaven and mankind. He was "the son of Heaven," not because of divine descent or origin but because of his position of moral responsibility. He was entrusted with the so-called "mandate of Heaven" to bring about harmonious relations between the human sphere and the universe. His was a trust to be fulfilled through his virtuous actions, and he was responsible to Heaven for the results. The mandate of Heaven was conditional on his performance."*

*In The Far East in the Modern World, Franz H. Michael and George E. Taylor (New York: Holt, Rinehart and Winston, 1964), p.46

Mao Zedong: A Modern Chinese Leader

The Early Years*

Mao was both a product and a part of the revolutionary change in 20th-century China. He was born December 26, 1893, in the small village of Shao-shan in Hunan province. Although he described his father as a "rich peasant," the family clearly had to work hard for a living.

From an early age, Mao was a voracious reader. He particularly liked popular historical novels concerning rebellions and unconventional military heroes. At age thirteen, after five years of education in the local primary school, he was forced by his father to leave school and return to the farm. Mao continued to study on his own and at age sixteen left home to complete his elementary school training in the Hunanese capital of Changsha.

It was here that Mao began to experience the powerful revolutionary waves engulfing Chinese society. He read the works of nationalist reformers such as Kang Yu-wei (Kang Youwei). He developed an admiration for the strong emperors in earlier periods of Chinese history and for certain Western statesmen including George Washington. Mao watched as China's last dynasty crumbled.

Mao's career in the army was brief and uneventful. From 1913–1918 he was in the First Hunan Normal School. His reminiscences indicate that he took himself and his convictions seriously.

In 1918 Mao graduated from Normal School and traveled to Peking. There he became caught up in the intellectual and political activity of the May Fourth Movement.** He received a minor post at the Peking University Library where he was exposed to Dean Ch'en Tu-hsiu (Chen Duxiu) and Librarian Li Ta-chao (Li Dazhao) who later became founders of the Chinese Communist Party.

Moving between Changsha and Shanghai in 1919–1920, Mao picked up odd jobs but devoted his energies to reading, writing, and talking about revolution. By 1920 he described himself as "a Marxist in theory and to some extent in action," and in July 1921 he was one of the small group that founded the Chinese Communist Party.

Mao became a major participant in the United Front. Of great importance to his later career was his appointment as head of the KMT (Kuomintang, Nationalist party) Peasant Movement Training Institute. His work at the Institute, which included ideological and organizational instruction for peasant leaders, opened his eyes to the revolutionary potential of the Chinese peasantry.

In 1921 Mao married Yang K'ai-hui (Yang Kaihui), the daughter of one of his mentors at Peking University. She was later executed by the Kuomintang in 1930. However, in 1928 Mao had begun to live with a young girl of eighteen, Ho Tsu-chen (He Zizhen). Over the next nine years they had five children. In 1937 he divorced Ho and married Chiang Ch'ing (Jiang Qing).

Nineteen twenty seven was a cataclysmic year for everyone involved in the Chinese Revolution. After the April Shanghai coup, Mao and his Communist cohorts were involved in the futile uprisings in southern China. This experience led to a lifelong distrust of Soviet advice and intentions, a deep animosity toward Chiang and the Nationalists, and a search for new approaches to a mass-based revolution.

Mao retreated with a small band of followers to Chingkangshan, a mountainous, forested region in the southeastern province of Kiangsi (Jiangxi). It was here he faced the reality of rural revolution

* The Chinese names in this article follow *pinyin* spelling—Mao Zedong—with the more traditional, Wade-Giles spelling (Mao Tse-tung), in parentheses. The section on Mao Zedong was culled from two sources: "The Early Years" is taken from a forthcoming publication of The Asia Society's Education and Communications Department and its China Council, *Teaching About China*; "Mao as Leader of the Chinese Revolution" is excerpted (and adapted) from *The People's Republic of China: A Basic Handbook*, Fourth Edition, by Steven M. Goldstein, Kathrin Sears, and Richard C. Bush, published in cooperation with the China Council of The Asia Society by the Council on International and Public Affairs. 1984. © The Asia Society.

** The May Fourth Movement was a cultural and intellectual awakening that started as a student movement and spread to a larger group of Chinese, bringing significant social change in urban China

Photo credit: *Chairman Mao on Mount Lushan*, Jiangxi Province; courtesy Xinhua News Agency, New York

Mao as Leader of the Chinese Revolution

Above: The national flag of the People's Republic of China

Mao was one of the historic figures of the twentieth century. A founder of the CCP [Chinese Communist Party], he played a major role in the establishment of the Red Army and the development of a defensible base area in Jiangxi province during the late 1920s and early 1930s. He consolidated his rule over the Party in the years after the Long March and directed overall strategy during the Sino-Japanese War and the civil war. He formally assumed the post of Party Chairman in 1945. His reliance on the peasantry (a major departure from prevailing Soviet doctrine) and dependence on guerrilla warfare in the revolution were essential to the Communist triumph in China.

Following the establishment of the P.R.C. [People's Republic of China] in 1949, Mao was responsible for many of the political initiatives that transformed the face of China. These included land reform, the collectivization of agriculture, and the spread of medical services. In particular, this leader of the revolution remained alert to what he saw to be new forms of oppression and sensitive to the interests of the oppressed. In 1958 he advocated a self-reliant "Great Leap Forward" campaign in rural development. The failure of the Leap led Mao to turn many responsibilities over to other leaders (Liu Shaoqi, Deng Xiaoping, etc.) and to withdraw from active decision making.

During the early 1960s, Mao continued his restless challenge of what he perceived as new forms of domination (in his words, "revisionism" or "capitalist restoration"). In foreign policy he led China's divorce from the Soviet Union. Domestically, he became increasingly wary of his subordinates' approach to development, fearing that it was fostering deep social and political inequalities. When Liu, Deng, and others seemed to be ignoring his call to "never forget class struggle," Mao in 1966 initiated the "Great Proletarian Cultural Revolution," exploiting discontent among some students (the "Red Guards") and others. The Cultural Revolution was successful in removing many who opposed his policies but led to serious disorder, forcing Mao to call in the military to restore order in 1967.

In 1969 Mao designated Defense Minister Lin Biao, a Cultural Revolution ally, as his heir apparent. But Mao came to have doubts about Lin and soon challenged him politically. One of the issues of debate was the opening to the United States, advocated by Mao and Zhou Enlai as a counter to the Soviet Union. In 1971 Lin was killed in a plane crash while fleeing China after an alleged assassination attempt on Mao.

Until his death, a failing Mao refereed a struggle between those who benefited from the Cultural Revolution and defended its policies, and rehabilitated veterans who believed that the Cultural Revolution had done China serious harm. It seemed for a while that the veterans, led by Deng Xiaoping, had won the day. But the radicals, either by manipulating Mao or by appealing to his basic instincts, regained momentum after Zhou Enlai's death in January 1976. Mao chose the more centrist Hua Guofeng to carry on his vision. Four

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These sections on Mao, Jiang Qing, and Zhou Enlai; the "Chronology of China Under Mao"; and the "Suggested Readings" are all excerpted from *The People's Republic of China: A Basic Handbook*, Fourth Edition, by Steven M. Goldstein, Kathrin Sears, and Richard C. Bush, published in cooperation with the China Council of The Asia Society by the Council on International and Public Affairs, 1984, © The Asia Society.

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Photo 103 *Mao Zedong* (Mao Tse-tung); courtesy Xinhua News Agency, New York

Chronology of China Under Mao

1949: The Communist Red Army defeats the Nationalists in a civil war. The People's Republic of China (P.R.C.) is established on October 1. Chiang Kai-shek and the Nationalists retreat to the island of Taiwan.

1950: Signing of Sino-Soviet Treaty. China enters the Korean War; Marriage Law promulgated, providing freedom of marriage and divorce.

1952: Basic land reform completed after a five-year campaign. All land deeds destroyed and land redistributed (roughly two million landlords executed).

1953: Korean War armistice. Inauguration of P.R.C.'s First Five-Year Plan, relying on Soviet model of industrial development.

1954–55: Zhou Enlai plays a major role at the Geneva Convention and the Bandung Conference, establishing a new diplomatic prominence for the P.R.C. First constitution of the P.R.C. is promulgated. Collectivization of agriculture is stepped up.

1956–57: In the wake of Khrushchev's denunciation of Stalin and political explosions in Poland and Hungary, Mao calls for a "Hundred Flowers Movement" to improve the relationship between the CCP and the people. Critics soon attack the legitimacy of CCP rule. The Party responds with an "anti-rightist campaign," suppressing the opposition.

1958–59: Mao promotes a "Great Leap Forward" in economic development, relying on mass mobilization, the commune system, and indigenous methods. The effort fails for the most part because of administrative weakness aggravated by bad weather. P.R.C. attacks offshore islands under Nationalist control (September, 1958). In August, 1959, Defense Minister Peng Dehuai ousted after he criticizes Mao's sponsorship of the Great Leap Forward; replaced by Lin Biao.

1960: Withdrawal of the Soviet technical advisors, widening the Sino-Soviet rift. Return to more conventional economic development policies to deal with the post-Great Leap Forward depression.

1961–65: The polity and economy recover, but the CCP becomes increasingly divided over how to pursue economic development, with Mao and his more radical associates pitted against Liu Shaoqi, Deng Xiaoping, and other moderate leaders. Lin Biao, defense minister and one of Mao's allies, leads campaigns to increase political consciousness in the military by stressing the study of Mao's thought. China detonates its first nuclear device (1964).

1966–69: Mao leads the "Great Proletarian Cultural Revolution," to attack the Party bureaucracy that was frustrating his initiatives and to revive revolutionary commitment. Millions of youths (the Red Guards) are mobilized, the Party-state machinery is crippled and a host of Party veterans — most notably Liu Shaoqi and Deng Xiaoping — are purged. Mao is forced to call the army in to end the resultant disorder.

1969: The Ninth National Congress of the CCP issues a new Party Constitution that names Lin Biao as "Comrade Mao Zedong's close comrade-in-arms and successor."

1971: The beginning of Sino-American rapprochement. Death of Lin Biao after alleged coup attempt (September). P.R.C succeeds to China's seat in the United Nations (October).

1972: Nixon visits the P.R.C. Shanghai Communiqué signed.

1973: Deng Xiaoping reappears in public for the first time since the Cultural Revolution (April). In August, the CCP's Tenth Congress issues a new Party Constitution, eliminating a clause naming Lin Biao as Mao's successor.

1974: Zhou Enlai, Deng Xiaoping, and other moderate leaders chip away at policies introduced during the Cultural Revolution. Radical forces mount a campaign to "criticize Confucius," ostensibly to eliminate feudal ways of thought but actually to defend the Cultural Revolution and indirectly attack Zhou.

1975: Fourth National People's Congress is convened. Zhou Enlai outlines an economic modernization plan for the P.R.C, but radical opposition is apparent. Deng Xiaoping is elected to Politburo Standing Committee. However, his approach to economic development, education, and science comes under increasing attack by Mao's more radical followers.

1976: Zhou Enlai dies (January 8). Hua Guofeng is named acting premier (February 7) amid expectations that Deng Xiaoping would succeed Zhou. A mass demonstration occurs in Beijing's Tiananmen Square over the removal of wreaths honoring Zhou Enlai (April 5). The Politburo strips Deng of all his posts and names Hua Guofeng full premier and first vice chairman of the CCP (April 7). Zhu De dies (July 6). The northern city of Tangshan is struck by a massive earthquake (July 28) that kills close to a million people. Mao Zedong dies (September 9). Four weeks later (October 6), Hua Guofeng leads the arrest of influential radicals, including Jiang Qing, Zhang Chunqiao, Wang Hongwen and Yao Wenyuan (soon labeled the "gang of four"). Hua, already Premier, now becomes chairman of the CCP and chairman of its Military Affairs Commission, thus officially succeeding Mao.

IV. CHINA AFTER MAO

1. Introduction and Suggested Readings

Mao Zedong died on September 8, 1976. On October 6 veterans of the revolution arrested a number of Mao's radical adherents and dubbed the leading figures the "gang of four" (their biographies appear in section III.3b). Those Politburo members remaining named Hua Guofeng the new Party chairman (biography begins on p. 43).

But like the Chinese Revolution as a whole, political succession in China should be seen not as a single event -- a change in the occupant of the nation's supreme office. Rather it is a process that goes through stages, beginning with key leadership positions and bodies, extending to policies and institutions, and culminating in the society as a whole. It is a process that must deal with the past as well as the present and the future. And it is a process that takes years rather than days, one that in fact began well before Mao died and continues today (see chronology [IV.2] on pages 38-40).

The Leadership Since 1976 Deng Xiaoping and his associates have gradually eclipsed Hua Guofeng and others who rose during the Cultural Revolution. Even in the mid-1970s, Deng had emerged as the leader of the moderate coalition, buoyed by broad political support in the government, Party, and military hierarchies. His vigorous advocacy of pragmatic policies in 1975 precipitated his second purge at the hands of the radicals in 1976. Mao then picked Hua Guofeng as his successor. In July 1977 Deng returned to his posts and began to reshape the central Party and State leaderships, simultaneously removing recalcitrant beneficiaries of the Cultural Revolution and transferring power to younger individuals he could trust to perpetuate his policies. (See pages 40-45 for biographies of the Politburo standing committee [IV.3] and lists of leading Party and state leaders [IV.4 and IV.5].)

Deng reaped the fruit of his political labors in 1980 and 1981. February 1980 saw the emergence of his protege Hu Yaobang as Party general secretary and the purge of the "little gang of four" (Maoist holdovers who had frustrated Deng's efforts). In April Deng's close ally Zhao Ziyang took charge of day-to-day government administration and, in September, replaced Hua Guofeng as premier. Also in September Deng led many of his elder colleagues in resigning their government positions (they retained their Party posts). Hua Guofeng came under pressure at the end of 1980, and subsequently played an insignificant role. In June of 1981 he formally stepped down, succeeded by Hu Yaobang.

Institutions To implement its policies the Chinese leadership chooses to rely on a dual structure of Party and State hierarchies that reach from Beijing to every city and commune. But it is a structure that bears the scars of the Cultural Revolution. The intense leadership conflict in Beijing often fostered factionalism in provinces and counties, and the rapidly shifting political line made lower level officials timid about implementing new policies. Some officials took advantage of reduced central controls to engage in corruption. Even though the Cultural Revolution had bureaucratic vested interests as one

of its targets, they grew as China grew more complex. Deng Xiaoping and his colleagues realize that they must get control of this bureaucracy as they change the nation's policy agenda.

The formal Party structure (see chart [IV.6] on page 46) is modeled on the Soviet Communist Party. It combines two different types of institutions: members' meetings and representative congresses on the one hand, and leaders (called secretaries) and executive committees on the other. Until now, the latter type has been more important than the former, and power has flowed from the top down rather than the other way. Formally, Party congresses -- held at national, provincial, and county levels -- and general membership meetings of primary organizations elect the committees and secretaries to be the executive bodies at that level. In practice, they meet infrequently, largely to ratify the work of their committees. Moreover, higher levels have a large say in the scheduling of congresses, their composition, and the election of the committees and secretaries.

At the national level, for example, the Central Committee of the Party, the most important representative body in China, delegates key decision-making powers to its Politburo, whose power is further centralized in the standing committee. The Politburo exercises its executive power through a central Party bureaucracy consisting of a Secretariat -- reestablished in 1980 -- and various departments. These supervise state ministries and lower level CCP organizations that conduct the daily work of the Party bureaucracy. These subordinate organizations themselves have secretaries and standing committees analagous to the Politburo.

Underlying this structure is the basic organizational principle of "democratic centralism." This principle combines "inner-Party democracy" in the discussion of issues and election of leading bodies, and "centralist discipline" once a decision is made, subordinating the individual to the organization, the minority to the majority, the lower level to the higher, and the entire Party to the Central Committee.

The State structure (see chart [IV.7] on p. 47) roughly parallels that of the CCP in two respects. First, there is a similar division of administrative units among central, provincial, county, and basic levels, facilitating Party supervision of corresponding state organs. Second, there is a similar distinction between representative and executive/administrative hierarchies. Representative congresses possess formal constitutional authority, but the administrative organs have the actual power. The representative bodies are called people's congresses; administrative bodies are known as governments (a change from the Cultural Revolution era when they were known as "revolutionary committees"). At the central level the key administrative unit is the State Council, a sort of large cabinet. With an array of commissions and ministries under its control, it is an important agency of the centralized governmental structure, even though it is subordinate to central Party directives.

The current leadership fears that the existing state and Party structure is incapable of implementing the policy of economic modernization and winning the confidence of the populace. To deal with this situation, a number of political reforms have been instituted or proposed. Within the Party, a member's right to speak his mind in internal discussions without fear of sanctions has been guaranteed. Elections of representatives to basic-level Party congresses are now contested. To raise the standards of the Party's membership of 39 million, "commissions for inspecting discipline" have been created at all levels, and the central discipline commission has issued injunctions against factionalism, bureaucratic foot-dragging, and the pursuit of privilege. There have also been proposals to place more emphasis on expertise and less on ideology in picking new members, and to rotate

leaders on a regular basis.

To create citizen checks on the government administration, the leadership has instituted direct election of people's congresses up to the county level and is permitting election slates with more candidates than places to be filled. Congresses above the county level will continue to be elected indirectly by the subordinate congresses within their jurisdictions. In the past congresses have met too rarely and briefly to hold their committees accountable. The 1980 session of the National People's Congress, where delegates were unusually aggressive in raising questions concerning government structure, policy, and performance, was an exception to that rule. Whether it becomes the norm throughout the hierarchy remains to be seen.

The legal structure has been revived in an effort to prevent the perceived injustices of the Cultural Revolution. Procuratorates, responsible for investigation and prosecution, and courts are functioning again for the first time since 1966. A program of codification has begun: a criminal code and criminal procedure statute was promulgated in early 1980, with various civil codes promised later. A serious shortage of lawyers and judges is only one of the obstacles to the emergence of vigorous legal institutions. Traditionally the rule of law had only limited application; even after 1949 the rule of Party and police was primary.

There is no doubt that the package of political reforms would, if fully implemented, mean a revolution in Chinese political life. There has been stiff resistance from the bureaucracy, however, and some proposals have been set aside until they are more politically acceptable.

Policy and Society Since Mao's death there has been a sweeping reversal of Cultural Revolution policy in almost every field. Where Mao had advocated a policy of growth with equality, Deng Xiaoping has advocated rewarding expertise and performance that contribute to economic growth. Prosperity not politics, Deng believes, will end inequality. Where Mao had preferred to open China's doors only slightly to the outside world rather than risk "bourgeois" contamination, Deng has opened the door rather widely and thus candidly recognizes the economic backwardness of contemporary China. But he remains confident that China can hold to its cultural moorings. Whereas the late Maoist era saw close political supervision of all aspects of life, the new leadership is experimenting with allowing relatively more autonomy to economic enterprises, peasants, writers and artists, the legal system, religious believers, scientists, educators, and political critics. However, the boundaries between freedom and control will be a continual subject of negotiation. Already in some areas new restrictions have emerged, though not as severe as in the pre-1976 era.

The Past The Dengist leadership has tried to secure its present and future position by criticizing the rule of Mao Zedong, particularly the period since the beginning of the Cultural Revolution. As extracts from official documents make clear (see section IV.8, pages 48-50), a more and more clearcut verdict is being rendered. The process culminated in a major resolution passed in June 1981. What is unclear is how this new version of history will be accepted, especially by the beneficiaries of that convulsive period.

Suggested Readings

Barnett, A. Doak. Cadres, Bureaucracy, and Political Power in Communist China. New York: Columbia University Press, 1967. Based on research in the early 1960s, it provides a wealth of detail on the

ARE WE DIFFERENT AFTER ALL?

By Peggy Fjetland

Grade(s)	Subject(s)	Country/Culture	Time Required
7-8	Social Studies	Several	4 days

Objectives

At the end of the unit, the student will be able to:

1. Discuss how outsiders may view American way of life.
2. Compare American proverbs to proverbs from other countries.
3. Identify common legal rules among different societies.
4. Explain how American and Chinese view lawyers.
5. Describe their feelings about using the Japanese way of building - in a discussion group.

Cross-Cultural Skills

1. Accepts differences as positive.
2. Recognizes similarities and commonalities in values, ways of thinking, and ways of doing things among different peoples.

Materials (* indicates included in the unit)

1. "Body ritual among the Nacirema"*[1]
2. "Proverbs Around the World"*
3. "It is Written"*[2]
4. "The Language of the Law"*[2]
5. Consensus Building-Japanese Style"*[3] (see p. 74 in this booklet)

PROCEDURES

Day 1

1. Distribute "Body Ritual Among the Nacirema." Allow students to read. Lead discussion on the content, perspective of outsider writing about another culture. Conclude this part of the lesson by having students recognizing how cultural bias affects how one interprets the unfamiliar.

2. Define and discuss what proverbs are to students. Ask students to repeat proverbs they know. Write on board. Ask students to analyze proverbs for their underlying values. Distribute "Proverbs Around the World". Assign students to fill out an American proverb with similar meaning.

Day 2

1. Review "Proverbs Around the World" assignment. Upon completing all 10 American proverbs lead discussion on how we have same values, goals, or beliefs as people in other countries.
2. Ask students to imagine they are a council creating a new community. Their first task is to list down some laws. Instruct students to write down 5-10 important laws the community should have. After 2-3 minutes ask students to share them. Write down on chalkboard.
3. Distribute "It is Written." Instruct students to read the material and to think about questions at end of reading. After 10-15 minutes ask 3 students (representing the society from which law was from) to volunteer as a panel of experts to respond to questions from audience (the class) asking questions comparing their laws to those selected by the community.

Day 3

1. Write "Lawyer" on the board. Ask students to list words they associate with the term. Divide them into a positive and negative column. After at least 7-10 words in each column, distribute "The Language of the Law." After the students have read it lead discussion on different and common views between Americans and Chinese on who or what lawyers are.
2. List down five school or social issues on the board. Divide class into an equal number of groups. Assign an issue to each group. Instruct them to conduct a discussion based on "Consensus-Building-Japanese Style," which should be distributed and reach a decision. Allow them to conduct their discussion until the end of class.

Day 4

1. Ask students to summarize their discussion and how they felt about their discussion exercise. Lead discussion on different ways of reaching decisions.

2. Review exercises the last 3 days and ask students to generate some generalizations about people from different countries. And how and why they share common values, ways of thinking, ways of doing things.

References

1. Intercom, No. 92/93, "Universals of Culture", May, 1979, Global Perspectives in Ed., New York.
2. Intercom, No. 100, "Through The Legal Looking Glass Reflections of Peoples and Cultures", Dec. 1981, Global Perspectives in Ed., New York.
3. Intercom, No. 89, "Global Perspectives Through Asian Experiences," June, 1978, Global Perspectives in Ed., New York.

Body Ritual Among the Nacirema

The magical beliefs and practices of a group of people known as the Nacirema are interesting because they are so unusual. The Nacirema have many magical beliefs, but the most interesting are those about their own bodies and how they should be cared for.

The Nacirema are a group of people who live in the territory north of the Tarahuamare people of Mexico. No one knows much about their origin, but traditional legends say they came from the east. Their customs have been studied for many years, yet their culture is still poorly understood.

The Nacirema have a highly developed market economy. They live in a rich natural habitat. The people devote much of their time to economic activity. However, a large amount of money and a great deal of time each day are spent on ceremonies. The subject of these ceremonies is the human body. The Nacirema are extremely concerned about the health and appearance of their bodies. They believe that certain rituals and ceremonies must be practiced to maintain and improve the condition of their bodies. Though it is not unusual for people to be concerned about their own bodies, the rituals practiced by the Nacirema are unusual and extremely time-consuming.

The main belief of the Nacirema appears to be that the human body is ugly and that the only way to prevent it from growing weak and diseased is to practice powerful rituals devoted to this purpose. Every household has one or more shrines devoted to this goal. The more powerful people in the society have several ritual shrine rooms in their houses. In fact, the wealth of the owners of the houses is often measured in terms of the number of such ritual shrine rooms in a house. The shrine rooms of the more wealthy people are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine room walls.

While almost every family has at least one shrine in the home, the ritual ceremonies associated with it are not family ceremonies but are private and secret. The rites are normally discussed only with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to make friends

with the natives and they allowed me to examine the shrine rooms. Though they were reluctant to talk about them, they finally described the rituals to me.

The most important part of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. The natives get the charms and potions from specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with generous gifts. However, the medicine men do not provide the curing potions for their clients, but decide what the ingredients should be and write them down in an ancient and secret language. This writing is understood only by the medicine men and the herbalists who, for another gift, provide the required charm.

The charm is not thrown away after it has served its purpose, but is placed in the charm-box of the household shrine. Since the people believe that a new magical material must be obtained each time ew problem arises, and since the real or imagined problems and d seases of the people are many, the charm-box is usually full to overflowing. The packets and containers of magical materials are so numerous that the people often forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the reason for keeping all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm-box is a small basin. Each day every member of the family, one after another, enters the shrine room, bows his head before the charm-box, mixes different sorts of holy water in the basin, and conducts a brief ceremony of ritual cleansing. The holy waters come from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

The Nacirema have another kind of specialist whose name is best translated as "holy-mouth-man." The Nacirema have an almost extreme horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Several times each day, the natives rub the insides of their mouths with a small bundle of hog bristles. Those

who neglect this ritual are forced to visit the holy mouth man who, as punishment, digs holes in their teeth with sharp instruments. Though small children must be forced to undergo this punishment when they neglect the mouth ritual, adults willingly accept it. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. I observed that those nearing marriageable age even decorated their teeth with strips of metal which are believed to improve their appearance.

A distinctive part of the daily body ritual is performed only by men. This is a rite which involves scraping the surface of the face with a sharp instrument. Special women's rites are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour.

The medicine men have a special temple, or latipsoh, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed in this temple. The maidens who conduct the ceremonies move quickly about the temple chambers wearing special costumes and headdresses. No matter how ill the native may be or how serious the emergency, the guardians of many temples will not admit a client who cannot give a rich gift to the temple.

The people willingly go to the latipsoh even though they fear it. In fact, I observed that many people who went to the latipsoh for a cure died during the curing ceremonies, which appear to be very harsh. One curing ceremony which takes place at this temple involves allowing the medicine men to cut out and throw away parts of their bodies. The Nacirema believe that this ceremony will remove the evil from their bodies and improve their health. The medicine men who conduct these ceremonies own a large collection of special knives which the client is never allowed to see. The Nacirema also allow the maidens of the temple to place sharp wires in their bodies and to remove small amounts of their blood in order to cure them.

Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens they have imposed upon themselves.

PROVERBS AROUND THE WORLD

Name _____ Date _____

Proverbs from abroad:	Meaning:	Similar USA Proverb:
Young gambler - old beggar (Germany)		
Ice three feet thick isn't frozen in a day (China)		
Sing and cares disappear (Poland)		
You can force a man to shut his eyes, but you can't make him sleep (Denmark)		
He who ride the tiger finds it difficult to dismount (China)		
The person who stands with his/her feet on two ships will be drowned (Russia)		
If you want to go fast, go the old road (Burma)		
Two captains sink the ship (Japan)		
Fine clothes don't make the man (Japan)		
By trying often, the monkey lear learns to jump from the tree (Zaire)		

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The Bettmann Archive, Inc.

This bas relief depicts the summary of the Code of Hammurabi, dating back to 2000 B.C.

THE CODE OF HAMMURABI

In early times, laws were usually passed down by word of mouth. Younger members of a society would learn the laws from the older members. A group of people would often be given the job of remembering all the laws and deciding if they had been broken. Under this system, justice depended on the opinion of a small group of people, or sometimes only one person. There was no list of laws to which anyone could go for guidance.

Around 1750 B.C. under an Amorite king of Babylon named Hammurabi, the laws of the Babylonian Empire were organized or codified. From this time on, Babylonian judges could gauge a person's crime and punishment by looking at the written law instead of deciding for themselves what judgment to pass.

Justice in Babylon did not apply equally to everyone, however. Crimes committed against nobles were punished more severely than those against ordinary people, farmers, or slaves. Merchants were punished for dishonesty more severely than their employees. Punishment by death was not uncommon.

Beyond telling historians about the Babylonian legal system, the Code of Hammurabi is rich in detail about everyday life. The best text of the code comes from a large stone discovered by French archaeologists at the beginning of the 20th century. At the top of the stone there is a carving which shows Shamash, the god of justice, directing Hammurabi to issue the code. As you read this excerpt, be on the lookout for clues about everyday life in the Babylonian Empire.

—If a man accuse a man, and charge him with murder, but cannot convict him, the accuser shall be put to death.

—If a man robs and be captured, that man shall be put to death.

—If there were a loss of life, the city and governor shall pay silver to [the dead person's] heirs.

—If a man neglect to strengthen his dike, and a break be made in his dike, and he let the water carry away farmland, the man in whose dike the break has been made shall restore the grain which he has damaged.

—If he be unable to restore the grain, they shall send him into slavery and sell his goods, and the farmers whose grain the water has carried away shall divide the results of the sale.

—If a man take a wife and do not draw up a marriage contract with her, that woman is not a wife.

—If a man make his wife a present of field, garden, house, and goods, and deliver to her a sealed deed, after the death of her husband her children may not make any claim against her. The mother after her death may give them to her child whom she loves, but she cannot give them to a brother.

—If a man strike his father, they shall cut off his hand.

—If a man destroy the eye of another man, they shall destroy his eye.

—If he break a man's bone, they shall break his bone.

1. How were laws passed down in early times? What problems did that create?
2. Why was a written set of laws an important new idea?
3. What was the Babylonian idea of justice?
4. What do these laws tell you about the people Hammurabi ruled? What were some of the problems the people faced? (Name at least three.)
5. Are any of these laws similar to ones we have today? Explain. Are any different? Why?

MOSAIC LAW

According to the Hebrews, the prophet Moses received their laws from their god on Mount Sinai, sometime between the 15th and 13th centuries B.C. (exact date is uncertain). These laws became known as the Ten Commandments. They governed the actions of the Hebrews in their religious, family, and community life.

Gradually, other laws developed to cover problems not specifically mentioned in the Ten Commandments. These were called the Mosaic law in honor of Moses.

the lawgiver. As you read, see if you can determine why these laws are often compared to the Code of Hammurabi.

THE TEN COMMANDMENTS And God spoke all these words, saying,

—I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.
—You shall have no other gods before me.
—You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.
—You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain.
—Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it.
—Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.
—You shall not kill.
—You shall not commit adultery.
—You shall not steal.
—You shall not bear false witness against your neighbor.
—You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's.

A SELECTION FROM MOSAIC LAW [The Lord said to Moses]

—Now these are the ordinances which you shall set before them [the children of Israel]. . . .
—Whoever strikes a man so that he dies shall be put to death. But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee. But if a man willfully attacks another to kill him treacherously, you shall take him from my altar, that he may die.
—Whoever strikes his father or his mother shall be put to death. . . .
—Whoever curses his father or his mother shall be put to death. . . .
—If a man steals an ox or a sheep, and kills it or sells it, he shall pay five oxen for an ox, and four sheep for a sheep. . . .
—If a man delivers to his neighbor money or goods to keep, and it is stolen out of the man's house, then, if the thief is found, he shall pay double.
—If the thief is not found, the owner of the house shall come near to God, to show whether or not he has put his hand to his neighbor's goods. . . .
—You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. You shall not afflict any widow or orphan. . . .
—You shall not utter a false report. You shall not join hands with a wicked man, to be a malicious witness. You shall not follow a multitude to do evil. . . .
—You shall not pervert the justice due to your poor in his suit. . . . And you shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right.

1. Briefly restate the Ten Commandments in your own words.
2. The Ten Commandments set moral standards for the people. The Mosaic law prescribes punishments for failing to meet these standards. Match each Mosaic law with the Commandment it is addressing.
3. What was the Hebrews' idea of justice?
4. What kinds of problems were the Hebrews experiencing? Were they similar to problems experienced by the Babylonians?
5. Compare the Law of Moses with the Code of Hammurabi. List the differences and similarities.
6. Which of the Ten Commandments are similar to laws we have today? How can you account for any similarities? How can you account for differences?

ROMAN LAW

The most enduring of the cultural achievements of ancient Rome is Roman law. Originally the law of the city-state of Rome was closely associated with religion. It was not written down and was usually used to the advantage of the patricians or nobles. At the demand of the plebeians or common people, a written code was drawn up in the middle of the 5th century B.C. This code became known as the Law of the Twelve Tables and it was displayed for all to see. Gradually, through expansion and interpretation, the law became almost entirely nonreligious.

As you read this excerpt, note any similarities to, or differences from, the other early codes you have read.

—If plaintiff summons defendant to court, he shall go. If he does not go, plaintiff shall call witness

THE LANGUAGE OF THE LAW

己

JI

the Chinese concept for "self" usually used in relation to others

應

YING

"ought" or "must"

訟師

SONG SHI

literally translated, "litigation trickster"

The "language of law" is often a key to the values held by a society. The reverse also holds true. The values of a people, especially as reflected in their language, can help us understand the terms and concepts to be found in the legal system of that society. Language—the everyday parlance of the people—is an especially effective prism for viewing the role of law in any society. China is no exception.

Consider common U.S. legal terms and the concepts they describe such as individual or self, courts, lawyers, sanctions, privacy, and due process. These common U.S. terms provide clues to our own societal norms and values—to expected behaviors and expected outcomes. Indeed, many in our society take these concepts so much for granted, they would call them "universals."

Keeping in mind that we bring the above "U.S. legal baggage" with us when we study another people's legal system, consider that *(1)* there is no Chinese word for "privacy"[1] and *(2)* the Chinese term for self is usually considered an antonym for "the public good"! These differences in the Chinese language signal preference for the group over the individual. Indeed, throughout Chinese history, societal orientation has been toward group welfare and the welfare of the entire state.

Ying, a common Chinese word, is translated as either "ought" or "must."[2] The hours and volumes of U.S. litigation devoted to defining the "distinct difference" between these two terms is mind-boggling, yet in Chinese they are equivalents!

It is also enlightening to look at Chinese legal terminology. For example, the Chinese have for centuries had a term to describe a position roughly analogous in the U.S. to a fledgling lawyer. The term is *song shi*,

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CULTUROPOLY (INSPIRED BY "PERIL OF PEARLS" CREATED BY HUMAN RELATIONS OFFICE, SACRAMENTO CITY SCHOOLS)

Corey Millard, Spanaway
Kon Roumeliotis, Spanaway

Grade(s)	Subject(s)	Country/Culture	Time
Middle/Jr.	Social Studies	Philippines	

Objectives

1. Class will create a board game which uses data presented during study of the Philippines.
2. Students will review unit by playing game.

Cross-Cultural Skills

1. Recognizes that how people live and do what they do is influenced by environment.
2. Develops an increased interest in wanting to know more about the Philippines.

Materials (* indicates material included in this unit)

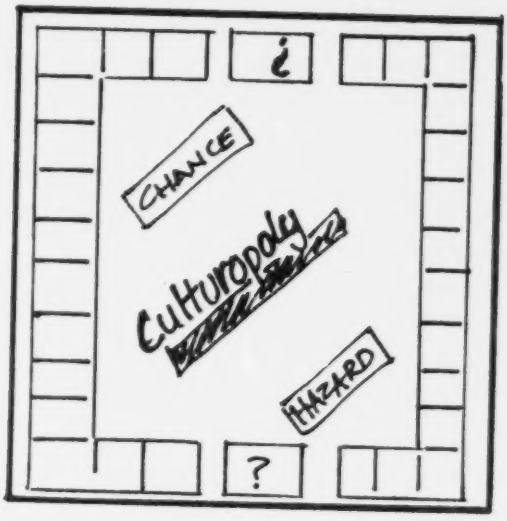
1. One piece 22" x 28" railroad board.
2. Blank chance cards and blank hazard cards (run on tag board).*
3. Money - (From old Monopoly games?)
4. Two reduced copies of each property (cover pages of reports).

PROCEDURES

1. At beginning of unit, explain that class will be creating a "Culturopoly" game to play at end of unit. Each student should write two chance and two hazard cards during the study. Elements of the economic, social, and political features of the Philippines are to be the sources for the chance and hazard cards.
2. Assign each student a report on the different areas of the country. Each assignment is required to include a picture on the cover page of the area studied. After each report is given orally, the cover page is reduced and two copies made. One is placed on the board and one becomes a property card. Costs must be assigned.
3. After the unit and the board are completed, the class plays their created board games.

Construction of Gameboard (Student volunteers could do this)

1. Draw game on 22" x 28" railroad board. Include chance, hazard, go, in-jail spaces. One blank space for each student's report cover is needed.



2. Paste 1 copy of property (cover pages of reports) to board.
3. Assign values and rents to each property.
4. Cut out and stack hazard and chance cards on board.

Directions for Play

One player, acting as banker, gives each team $15,000. Decide who goes first, roll the dice and move the corresponding number of spaces. When a team lands on a space they may buy property from the bank for the amount shown on the board. The banker gives them an ownership card showing the amount of rent they may charge the next players who land on that space. If they land on a CHANCE or HAZARD space, they must draw a corresponding card and follow the instructions.

If a team rolls doubles, they take another turn. If they throw doubles three times in a row, they must go to jail. In order to leave jail, they must throw doubles or pay $2000. The play starts on Go and each time a player passes Go he is given $2000 by the banker. If a team lands on the jail space as a result of the number of spaces shown on the dice, they just visit and may take their next turn as usual.

Teacher Materials

Sharing our Diversity, The Filipino American, Sacramento City School District, Human Relations Office.

Sp. 1

Name_____

Period_____

Culturopoly Cards.

CHANCE (+)	CHANCE (-)

HAZARD	HAZARD

TRAVELER'S DIARIES

Judy Kawabori, Edmonds School District
Lynn Schedler, Highline School District

Grade(s)	Subject(s)	Country/Culture	Time
Middle/ Jr. High	Social Studies Language Arts	Asia	

Objectives

1. Students will be able to recognize ethnocentrism, culture shock, and stereotypes in diaries of travelers from one culture to another.
2. Students will understand the difference between ethnocentrism and a global perspective.

Cross-Cultural Skills

Recognizes, appreciates, and compares cultural patterns without ethnocentric value judging.

Materials (* indicates material included in this unit)

1. Excerpts of traveler's diaries - suggested sources in Teacher References.
2. Guest speaker - recent immigrant or visitor from a Pacific Rim Country.
3. Youth for Understanding - Handbook for Host Families

PROCEDURES

Day 1

1. Students will read diaries of those who have visited a Pacific Rim Country and make a cultural comparison chart showing what this traveler saw as differences between his/her own and the other country.

Day 2

1. Discuss what students have excerpted from the diaries, list on board.
2. Examine lists for fact and opinion.

3. Examine the lists from the standpoint of ethnocentrism:
   a) What is ethnocentrism? Can we place a value judgment on it?
   b) How can we recognize our own ethnocentrism?
   c) How do we evaluate a person's tolerance for cultural diversity? How do we cultivate it?
4. Go back to diary excerpts. Do writers attitudes change as they are exposed to the new culture over time?

Day 3

1. Read factual material on cultures mentioned in diaries.
2. Have students rewrite excerpts from the diaries into the perspective of one who is more multicultural; i.e. more objective, more accepting of humankind's variety of patterns.

Day 4

1. Have a visitor or recent immigrant from a Pacific Rim culture visit the classroom and tell students of the things about the U.S. which he/she found to be different, strange, culturally difficult or pleasant during the first days, weeks, or year in the U.S.
2. Students should later discuss the degree of culture shock this person faced and how ethnocentric he/she was.

Day 5 (Share: "Youth for Understanding," Ch. IV, V in Host Family Handbook)

1. Have students put themselves in the place of a person visiting the U.S. from a Pacific Rim country and write a week's worth of diary excerpts about their reaction to American culture. Include similarities and differences, difficult and exciting things.
2. Divide class so that 1/3 of students are writing as if they are in culture shock, 1/3 of students are extremely ethnocentric, and 1/3 have a global perspective.

Day 6

1. Have each student share his/her diary with that third of class that wrote from similar perspective (culture shock, ethnocentric, global). Each group should pick best excerpt to be read aloud to whole class. All should be prepared to discuss their point of view.
2. Teacher should lead discussion of importance of developing a global perspective.

Teacher References

1. East Meets West - Mutual Images. Stanford 1980. SPICE - Rm 200, LHH, Stanford U., Stanford, CA 94305. Pages 31-32, Isabella L. Bird; pages 38-39, How Japanese Tourists Have Seen Us
2. Discovering Marco Polo: A Resource Guide for Teachers. Stanford, 1982.

3. Marco Polo in China. East Asian Curriculum Project. 1982 - Columbia Univ., 420 W. 118th St., NY 10027.
4. Two Years in the Melting Pot, by Lew Zongren. Intercultural Press, Inc., Yarmoth, Maine, 1984.
5. Host Family Handbook, by Blohm & Mercil, 1984. Youth for Understanding - International Student Exchange, 3501 Neward St., N.W., Washington, D.C. 20016
6. East Meets West. Asian Studies Inquiry Program. John Michaelis and Robin McKeown. Field Education Publications, Inc., San Francisco, 1969.

Suggested Additional Activity

1. Distribute "Body Ritual Among the Nacirema," which can be found on page in this booklet. An excellent short reading piece for illustrating a cross-cultural perspective.

SPACE TRAVELLER: TEACHING INTERNATIONAL AWARENESS THROUGH THE ARTS

Jeanine St. Laurent Casper, Northshore School District
Bruce Du Bois, Northshore School District

Grade(s)	Subject(s)	Country/Culture	Time Required
Middle/ Jr. Hi	Social Studies/ The Arts	Choice of Instructor	7 days

Objectives

1. The student will understand the activities to be covered in this unit.
2. The student will know how to use the worksheets.
3. The student will be aware of the contemporary/traditional issue while observing cultures.
4. The student will observe art forms of other cultures.
5. The student will analyze art forms of other cultures.
6. The student will come to conclusions concerning other cultures based on their analyses of observations.
7. The student will engage in future-oriented thinking.
8. The student will be aware of the results of acculturation.

Cross-Cultural Skills

1. Recognizing similarities and commonalities.
2. Recognizing influence of one's own heritage.
3. Demonstrates cross-cultural communication skills.
4. Develops an interest in wanting to know more about the target culture.
5. Recognizes results of acculturation.
6. Distinguishes between traditional and contemporary.

Materials (* indicates included in this lesson plan)

1. Pre-flight Orientation - Casper, Du Bois*
2. Star Fleet Mode of Measurement - Based on Analysis Methods of Anne Gilbert, 1985; Dr. Carol Scott, 1985; Janet Boguch, 1985.*
3. Recordings from Tower Records.
4. Resource Guide for East Asia - From East Asia Resource Center, UW, $5.00.

PROCEDURES

Day 1

1. Introduction to the MISSION (Build the Dramall).

   A. Teacher as secretary to Personnel Director
   B. Students as communication specialists whom the Star Fleet Command has commissioned to join in the search for new life forms.

      1) Areas of Specialization

         a) Visual Scanner

            This person analyzes graphic arts, architecture, and crafts of new world via monitor and using Star Fleet's mode of measurement (see Fig. 2,3, and 4).

         b) Auditory Specialist

            This person analyzes music and any songs, etc., which are part of poetry or stories via monitor and/or "communications disk" using Star Fleet's mode of measurement.

         c) Non-verbal Analyst

            This person analyzes non-verbal arts such as drama, dance, puppetry via monitor using Star Fleet's mode of measurement.

   C. The Secretary to the Personnel Director hands out "application forms" to find out what area of expertise the draftees prefer to work in. (To be organized Day 2). May also be accompanied by Job Description Sheets.

2. Preflight Orientation

   A) Purpose: To finely tune abilities in analyzing new life forms using Star Fleet's mode of measurement.
   B) There is a need to be aware of traditional/contemporary issue.
      1) Use Pre-flight Orientation Worksheet considering culture in the U.S. (see Fig. 1).

         a) Fill out as a class activity.

2. Play examples of music, show videos of dance, and display pictures of art and architecture while filling out Star Fleet's mode of measurement.

C) Point out that as each planet is observed and evaluated the communication specialists will need to determine if it is more traditional, more contemporary, or a blending.

Days 2*-5**

*Preliminary activity day 2 set up "stations" (see materials list) and assign students to their area of specialization (hopefully determined by them according to their "job applications" of Day 1).

1. Monitor "Communications Disk" observations (first half).
   A. Station 1 - Visual Scanner
      1) Face in/out video, slides, filmstrip, etc. of pictures of art, architecture, gardens, etc.

   B. Station 2 - Auditory Specialist
      1) Listening/Observing musical performances both vocal and instrumental on records, tape, video, etc.

   C. Station 3 - Non-verbal Analyst
      1) Observing dance, drama, opera, puppetry, etc. on film, video, etc.

2. Fill out analysis charts (also first half in conjunction with observations).
3. Reconvene as a group (second half of class).
   A. Share observations of planet and come to conclusions keeping in mind the contemporary/traditional issue.
   B. EXTENSIONS!!
      1. Beam up food, instruments, a life form!!

      2. Have students make the food or instruments, or poetry (like Haiku).

Types of Questions for Discussion

1) Based on the transmissions reviewed what can you tell me about this culture?
2) Can you predict the things this culture values?
3) How would their family structure/society structure look? Do they appear to be family oriented or individual oriented?

Assign students to make some predictions about this culture on paper.

Day 6-(7)?

1. Mission wrapup.
   A) Define acculturation

      --The meeting of two cultures
   B) Data fed into computer came up with possible outcomes of the meeting of these two cultures (chosen one and U.S.).
      1) Play musical example

      2) Show pictures of clothing

      3) Sample food

      4) Etc. (Gardens, Art...)

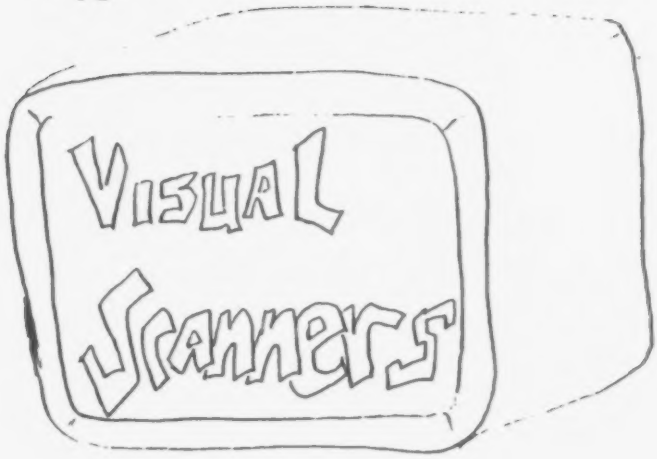
   C) Computer has broken down so the communication specialist must complete the other 3 countries.
2. EXTENSIONS!!!
   A) Investigation of subcultures.

Spg1

PRE- FLIGHT ORIENTATION

Nama _____

RT FORM	TRADITIONAL	CONTEMPORARY
MUSIC a) Song b) Instrumental		
DANCE		
GRAPHIC ART		
ARCHITECTURE		



Name _____

TRANSMISSION Star Date

_____

Line _____

Shape/form _____

Color _____

Space _____

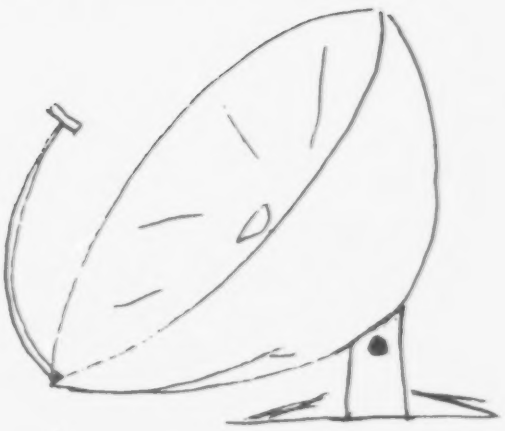
Texture _____

Pattern _____

Name _____

TRANSMISSION Star Date

_____



AUDITORY SPECIALIST

Timbre (Tone Color)

- Aerophones
- Chordophones
- Membranophones
- Idiophones
- Electranophores

FORM (structure)

- Unitary
- Binary
- Ternary

Pitch

- Melody
- Harmony
- High
- Sliding
- Upward
- Stepwise
- Wide

Duration

- Long Short
- Fast Slow
- Even Uneven

Loudness

- Loud Soft
- Gradual change
- Sudden change

Based on Elements of Music from Dr Carol Scott.

Name _____

TRANSMISSION Star Date

_____

Line _____

Shape/form _____

Color _____

Space _____

Texture _____

Pattern _____

Name _____

Transmission Star Data

_____

NON-VERBAL ANALIST

Medium

Body Parts

Head	Neck
Arms	hands
hips	spine
legs	pelvis
feet	trunk
toes	wrists
knee	elbow, etc

Body Shapes

Straight, curved
Angular, twisted
narrow, wide
symmetrical
asymmetrical

Body Surfaces

Front
Sides
Back

Body Planes

Horizontal:
side to side
Vertical
up and down
Sagittal:
forward/backward

Skills

Locomotor Movement

walk	gallop
run	slide
leap	skip
jump	crawl
hop	roll

Nonlocomotor Movement

bend	dodge
twist	kick
stretch	poke
swing	sit
push	stand
pull	lift
fall	carve
melt	spin
sway	curl
turn	swirl
slash	float
punch	glide
flick	dab

Elements

SPACE

Place: self, general space
level: high, medium, low
size: big, medium, small
direction: forward, backward sideways, up, down
pathway: curvy, straight, zig-zag
focus: direct (looking or moving toward a specific object), flexible (looking in many places)

TIME

Speed: fast, slow, accelerating decelerating
rhythm: even, uneven
accent: stress, emphasis

FORCE

weight: strong, light
degress: tight, loose
Quality: smooth, sharp

FLOW

Free: continuous movement
Bound

133183

Form

CHOREOGRAPHY

Narrative
Lyric
Abstract
Canon
Rondo
Variation

Relationships

Body parts to body Parts
Individuals to groups
Body parts to objects
Groups to objects

Near
far
meeting
parting
surrounding
alone
connected
mirroring
shadowing
unison
contrast

Anne Green Gilbert

PROCEDURES

Day 1

1. Have students complete American column of "What's In a Name" chart with personal answers.
2. Teacher provides Japanese material. Students fill in the chart.
3. Teacher and students work together to reach possible conclusions.

Day 2

1. Teacher explains that today they will learn to sign names like the Japanese do. Distribute hanko worksheet. Explain that these are examples of official seals. Documents are not official without these seals. The seal is made of wood, soapstone, or plastic and no two are exactly alike. Japanese names are written in characters adapted from Chinese, and the hanko often use an ancient form of the characters which was originally based on pictures (pictographs).
2. Have students experiment with designs for their names in empty spaces on the worksheet. Suggest initials, fancy scripts, or pictographs.

Day 3

1. When they have designs that please them, they can be pressed into squares of styrofoam with a pencil (or other art media if desired), and used to stamp "names." Remind them that the image will be reversed when it is printed.

Day 4

1. Introduce the Hiragana alphabet using information from the teacher background sheets and the alphabet chart.
2. Have students experiment with creating words with "hiragana" alphabet.

Day 5

1. Have students create Japanese names phonetically for speaking and choose "hiragana" characters for writing.
2. Students to use Japanese name for remainder of unit.

Day 6

1. Students will create a calligraphy painting using "Hiragana" symbols.

Day 7

1. Students will learn basic spoken greetings, with bow. Teacher may choose from those provided.

Teacher references

1. Modern Japan: An Idea Book, State of Washington-SPI, 1985.
2. Read Japanese Today, Len Walsh, Charles E. Tuttle, Rutland, Vermont and Tokyo, 1982.
3. Masters of Japanese Calligraphy, Shimizu and Rosenfield, The Asia Society Galleries, 1985.
4. Hiragana for Fun, Books 1 and 2, Noriko Yoniji, Kinokuniya Bookstores of America Co., Ltd., San Francisco Main Store, Japan Center, San Francisco, Calif. 94115, 1982.
5. Japanese Illustrated, Schwarz and Ezawa, Shufunotoma Co., Ltd., Tokyo, 1982.
6. Introduction to Japanese: Hiragana, Center for Research in International Studies, Stanford University, 1977.

Extension

1. A resource person familiar with Japanese language and/or calligraphy would add to the authenticity of the project.

WHAT'S IN A NAME?

STUDENT WORKSHEET

Name_____

	American	Japanese	Possible Meaning
1. Which name do you write first?			
2. Can you tell who is oldest in a family by his or her name?			
3. Are children named after someone?			
4. Do given names mean something? (love, strength, etc.)			
5. Does a name tell you if a person is male or female?			

WHAT'S IN A NAME?

STUDENT WORKSHEET

Name KEY

Teacher note: Japanese given names are generally used only inside the family or with close friends. Co-workers use family names with -san added at the end. San can be used with men and women, old and young people, to show respect. People do not refer to themselves as -san.

	American	Japanese	Possible Meaning
1. Which name do you write first?	given	family	Family more important than individual in Japan. Strong sense of continuity of family including ancestors.
2. Can you tell who is oldest in a family by his or her name?	no	Often yes for sons; no for daughters. Boys' names are changing now that families tend to have fewer children. Ex.: 1st boy often was Ichiro or Kenichi. Ichi means one.	Rank is of great importance in family and group.
3. Are children named after someone?	Sometimes--a respected relative, an ancestor, or a famous person	almost never	Americans hope the child will be like that person; name honors that person.
4. Do given names mean something? (love, strength, etc.)	Yes, but many people don't know original meanings any more.	Name carefully chosen to represent desired personality. Ex.: Michiko (f.)= beautiful wisdom child. Isao (m.)= brave man. Mayumi (f.)=true, good, and beautiful.	Japanese believe the name plays an important role in what the child becomes.
5. Does a name tell you if a person is male or female?	almost always	always, because of characteristics chosen and because of masculine or feminine prefixes and suffixes	Japanese have different expectations for boys and girls. Female names stress quiet, feminine characteristics; males are strong, bold.

Spelling note: Because different Chinese/Japanese characters may have the same pronunciation, names that sound the same may have different meanings. Ex.: Keiko can mean either blessed or happy child, depending on the first character which is used.

WHAT'S IN A NAME?

STUDENT WORKSHEET

Name_____

HANKO

Try inventing some designs for your name.

1 pg 2

Teacher's Introduction

Over 1,500 years ago, the Japanese borrowed China's character writing system. This was not unusual, since most groups of people did not invent their own writing, but borrowed an already existing system from another group. They then adapted the borrowed system to their own spoken language, making changes to account for the differences between the lending language and their own native tongue.

Chinese Characters

Chinese characters may be thought of as symbols which represent an object or idea. In other words, they mean something. Of course, each character also has a sound. Compare this to the letters of our own alphabet which only represent sounds. The letter "a" for example, has no meaning.

Formation of the Japanese Writing System

How the Japanese transformed Chinese characters into their own system of writing is very complex. They borrowed some characters for meaning, without changing their shape. They also borrowed certain other characters whose pronunciation was close to the sounds of their own language. In other words, these characters were borrowed for sound. Their meaning was ignored.

The shape of the Chinese characters borrowed for sound gradually changed. They were first written in a square, printed form (ex: 安), or the more abbreviated cursive form (ex: 安), two styles of calligraphy already developed in China. Over the centuries however, the cursive form was further simplified into kana, signs which represent the sounds of Japanese. Like the letters of our alphabet, kana have no meaning at all.

Kana were organized into two syllabaries* known today as hiragana and katakana. Each syllabary contains 46 signs which consist of either a vowel or a consonant plus a vowel, with the exception of final ん(n), and represent all the sounds used in Japanese.

In this unit we will deal only with the first 10 hiragana. The term hiragana may be translated as "smooth" (hira) phonetic signs (gana, the voiced form of kana), and in fact do appear to be the "smoothed-out" abbreviation of the cursive form of the borrowed Chinese character, as can be seen from the chart below.

ROMANIZED PRONUNCIATION	BORROWED CHINESE CHARACTER		HIRAGANA
	PRINTED	CURSIVE	
a (father)	安	安	あ
i (pizza)	以	以	い
u (true)	宇	宇	う
e (pet)	衣	衣	え
o (port)	於	於	お

*Please refer to the Glossary following the Introduction

from: Stanford University Introduction To Japanese

T pg 3

The Hiragana Syllabary

The hiragana syllabary can be divided into groups of five, with each group representing a "line". For example, the first group of five hiragana (あ い う え お) is referred to as the あ line (a as in father), the second group (か き く け こ) as the か (ka) line, the third group (さ し す せ そ) as the さ (sa) line, and the fourth group (た ち つ て と) as the た (ta) line. This arrangement may be seen more clearly in the chart of the complete hiragana syllabary which has been provided for your reference.

THE HIRAGANA SYLLABARY

	A あ	I い	U う	E え	O お	
K	ka か	ki き	ku く	ke け	ko こ	} To be introd. in this unit
S	sa さ	shi し	su す	se せ	so そ	
T	ta た	chi ち	tsu つ	te て	to と	
N	na な	ni に	nu ぬ	ne ね	no の	
H	ha は	hi ひ	hu ふ	he へ	ho ほ	
M	ma ま	mi み	mu む	me め	mo も	
Y	ya や		yu ゆ		yo よ	
R	ra ら	ri り	ru る	re れ	ro ろ	
W	wa わ				(w)o を	
N final ん						

Hiragana is used to write the inflections of adjectives and verbs, as well as adverbs and particles. It may also be used in place of kanji, Chinese characters, especially those which lie outside the officially established list of 1,900 characters, called Tōyō Kanji (Characters for Everyday Use).

Japanese may be written in columns, from top to bottom, beginning at the right-hand side of the page and moving to the left, or horizontally from left to right, as in this unit. It should be pointed out that the three systems used to write Japanese - hiragana, katakana, and kanji - appear simultaneously, each fulfilling its own special linguistic function. For example, we can see all three systems in the following sentence:

私	は	アメリカ	人	です	- I am an American.
Kanji	Hiragana	Katakana	Kanji	Hiragana	

from: Introduction To Japanese

T pg 4

Romanization

Using letters of the alphabet to spell out the words kanji and kana are examples of romanization, a system of phonetic spelling used primarily for language study. However, it must be remembered that such romanized spelling represents Japanese sounds, and must not be given English pronunciation. For example, the first hiragana, あ (a) is always pronounced as the "a" in father; it never changes in pronunciation, something which is characteristic of English letters. (Note the different pronunciations of the English letter "a" in the following: father, day, and hat.)

Glossary to Accompany the Introduction

Kana	Phonetic signs
Syllabary	A system of written signs representing spoken syllables.
Hiragana	"Smooth" phonetic signs developed from the cursive form of the Chinese characters borrowed for sound.
Katakana	One of the two syllabaries which developed from the Chinese characters borrowed for sound.
Voiced	Pronounced with vocal cord vibration; b and g are voiced in contrast to p and k which are not.
Kanji	Chinese characters - one of the three systems of written Japanese.
Romanization	A system of phonetic spelling based on the alphabet, used primarily for language study.

from: Introduction To Japanese

MODIFIED HIRAGANA SYSTEM

	A	I	U	E	O
PRONUNCIATION	AH	EE	OO	EH	OH
SINGLE VOWEL	あ	い	う	え	お
K	か KA	き KI	く KU	け KE	こ KO
S	さ SA	し SHI	す SU	せ SE	そ SO
T	た TA	ち CHI	つ TSU	て TE	と TO
N	な NA	に NI	ぬ NU	ね NE	の NO
H	は HA	ひ HI	ふ FU/HU	へ HE	ほ HO
M	ま MA	み MI	む MU	め ME	も MO
Y	や YA	.	ゆ YU	.	よ YO
R	ら RA	り RI	る RU	れ RE	ろ RO
W	わ WA	.	ん N	.	を O
G	が GA	ぎ GI	ぐ GU	げ GE	ご GO
Z	ざ ZA	じ JI	ず ZU	ぜ ZE	ぞ ZO
D	だ DA	ぢ JI	づ ZU	で DE	ど DO
B	ば BA	び BI	ぶ BU	べ BE	ぼ BO
P	ぱ PA	ぴ PI	ぷ PU	ぺ PE	ぽ PO

ひらがな

Hiragana

S pg. 4

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Robert Motherwell, *Wall Fragment*, 1982; courtesy CDS Gallery, New York. See p. 26 for comparison with Chinese calligraphy.

Sp 5

144 from: Shimizu & Rosenfield
Masters of Japanese Calligraphy
The Asia Society Galleries 1984

USEFUL EXPRESSIONS:

1. **Ohayō gozaimasu.** (Good morning.)
   おはようございます.
2. **Konnichi wa.** (Good afternoon.)
   こんにちは.
3. **Konban wa.** (Good evening.)
   こんばんは.
4. **Oyasumi nasai.** (Good night.)
   おやすみなさい.
5. **Sayōnara.** (Good-by.)
   さようなら.
6. **Sumimasen ga.**
   (Excuse me, but . . . (I have a request).)
   すみませんが.
7. **Dōmo arigatō gozaimasu.**
   (Thank you very much.)
   どうもありがとうございます.
8. **Dō itashimashite.**
   (You're welcome. Don't mention it.)
   どういたしまして.
9. **Wakarimasu ka?**
   (Do you understand?)
   分かりますか.
   Eigo ga wakarimasu ka?
   (Do you understand English?)
   英語が分かりますか.
10. **Hai** (Yes)
    はい.
    Hai, wakarimasu.
    (Yes, I understand.)
    はい, 分かります.
11. **Iie** (No)
    いいえ.
    Iie, wakarimasen.
    (No, I don't understand.)
    いいえ, 分かりません.
12. **Mō ichi-do itte kudasai.**
    (Please say (that) once more.)
    もう一度言ってください.

from: Japanese Illustrated. Schwartz & Egawa
Shufuno Tomo Ltd., Tokyo, 1982

AN APPRECIATION OF CULTURES THROUGH THE USE OF GLOBAL FOLK TALES

Bonnie Romero, Lake Washington
Marge Salmon, Puyallup
Pat Miller, Lake Washington

Grade(s)	Subject(s)	Country/Culture	Time
4,5,6	Multi-discipline	Global	9 days

Objectives

1. The learner will analyze global folk tales.
2. The learner will develop an increased awareness of Western and non-Western cultures and values through literature.
3. The learner will use art activities to expand his/her appreciation.

Cross-Cultural Skills

1. Distinguishes between myth, stereotypes and fact.
2. Recognizes similarities and differences.
3. Develops an awareness of values and their own value clarification.
4. Accepts differences as positive.

Materials (* indicates material included in this unit)

1. Folk tale collections (see teacher references).
2. Rainbow Activity Book.

PROCEDURES

Day 1 Understand Theme

1. Read various stories with common theme, i.e. stories with morals such as The Ox of the Wonderful Horns and Other African Folk tales. The Stone Cutter: A Japanese Folk tale. The Magic Brush.
2. Discuss.
3. Have students write own story (in groups) following theme.
4. Put together a class book.

Day 2 Recognize stereotypes

1. Discuss typical stereotypes.
   a. Brown eye/blue eye experiment.
   b. Visualization of ethnic stereotypes.
2. Use the Orange Experience (from Rainbow Activities).
3. Encourage students to discuss with parents.
4. Have students find magazine pictures that reinforce stereotypes.

Day 3-5 Analyze Stories

1. Have cooperative learning activity groups read and analyze various stories for a theme. Good sources are Favorite Fairy Tales Told in Japan, The Rabbit Prince, and Chinese Fairy Tales.
2. Share analysis.
3. Students could bring in additional stories and do individual research.

Day 6 Differences are Valuable

1. Use Rainbow activity.
2. Do any art activity in which all results must be the same as the model. Discuss students reactions to being confined to producing one product.
3. Have everyone dress in a basic, same outfit for one day and discuss reactions.

Day 7-9 Apply knowledge to acceptance of differences.

1. Role play various situations in which individuals with differences enter group and how to react.
2. Use "Our Tree Will Grow" activity.
3. Do any art activity and encourage individual creativity. Discuss students reactions to being allowed creative expression. Contrast with reaction to Day 6 activity.

Teacher References

Asian-American Bilingual Center - Cal State University.
Rainbow Activities: Seattle Public Schools, 1977.

Creative Teaching Press, Inc., South El Monte, CA.

World Literature in the Global Classroom. Theme Guide - Bay Area Global Educ. Program. SPICE - LHH Building Rm 200, Stanford, CA 94305.

The Ox of the Wonderful Horns & Other African Folk Tales by Byran Ashley. N.Y. Atheneum Publishers, 1971.

The Stone Cutter: A Japanese Folk tale by Gerald McDermott. N.Y. Viking Press, 1975.

The Magic Brush adapted by Goodman & R. Spicer. Illust. by J.T. Mui. Island Heritage Ltd., Norfolk Island, Australia, 1974.

Favorite Fairy Tales Told in Japan by Virginia Haviland. boston: Little, Brown & Co., 1967.

The Rabbit Prince by Terry Berger. N.Y. Atheneum Publishers, 1967.

Chinese Fairy Tales by Isabelle C. Chang. N.Y. Schocken, 1968.

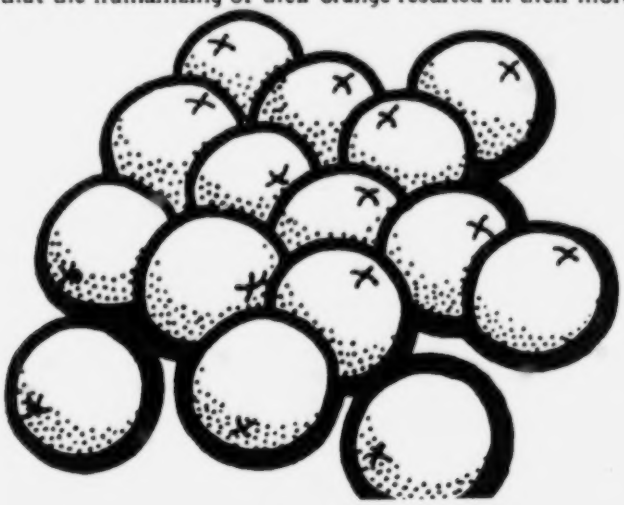
Orange Experience

OBJECTIVE: To assist children to see each person of a collective as an individual. To help children understand that the ability to differentiate people is a responsibility of the viewer.

MATERIALS: One orange for each person and a large paper bag.

PROCEDURE: The leader discusses the tendency we have to generalize people. "Boys and girls, many times we lump people together which so often is unfair. If I say all kids are the same, would you agree? Do you know some people feel that way? Each of us, young or older or whatever color of people are unique. I want you to take part in an experiment with me. (Pass out oranges.) Make friends with the orange in front of you and introduce your friend to the rest of us. Before we can introduce our new friend, we must get to know him or her. Each of you please take one minute of complete silence and become well acquainted with your friend." (Silent time follows.)

"Now that we have had time to get to know our friends, let me introduce mine. Boys and girls, please meet my friend, Tony. Tony is from California and doesn't know too many people here so he would like you to be his friend also. When he was young, he fell off an orange tree and has a little scar here by his mouth. It doesn't hurt him anymore and many people think it is a dimple. Tony is a real neat guy and I hope you will get a chance to get to know him as well as I do." (Each child will be given a chance to introduce their "friend". Then leader asks students to put their friend into the bag. Comment on the fact that the humanizing of their orange resulted in their more careful handling.)



"We were talking earlier about how we lump people all together and think they are the same. Well, oranges were pretty much the same until we made them our friends. But now that we have taken the time to really get to know our friend, do you think you will be able to find your friend from the bunch of oranges? (The leader then rolls the oranges out of the bag and invites students to find his/her friend. "The last orange left should be my friend, Tony." In case it is not, the teacher says "Someone has my friend and usually the child unsure of their friend will exchange oranges with the leader. The culmination of the activity should reemphasize the purpose. "You see, boys and girls, even oranges that are so much alike have enough differences to where we can find our friend. The trick is we have taken the time to get to know each orange. Now if you hear someone say, 'they're all alike', you'll know that this is not true . . . the reason being that the person saying it has not taken the time to get to know their 'friend'."

SUGGESTED VARIATIONS: Other items such as potatoes, fruits, nuts, etc. may replace the orange.

ANTICIPATED OUTCOME: Students will have a firmer foundation on the roots of stereotyping.

FOLLOW-UP ACTIVITIES: Each person in a group is identifiable and it is up to a person's viewing skill to differentiate the individuals.

from RAINBOW ACTIVITIES Seattle Public Schools 1977

Rainbow

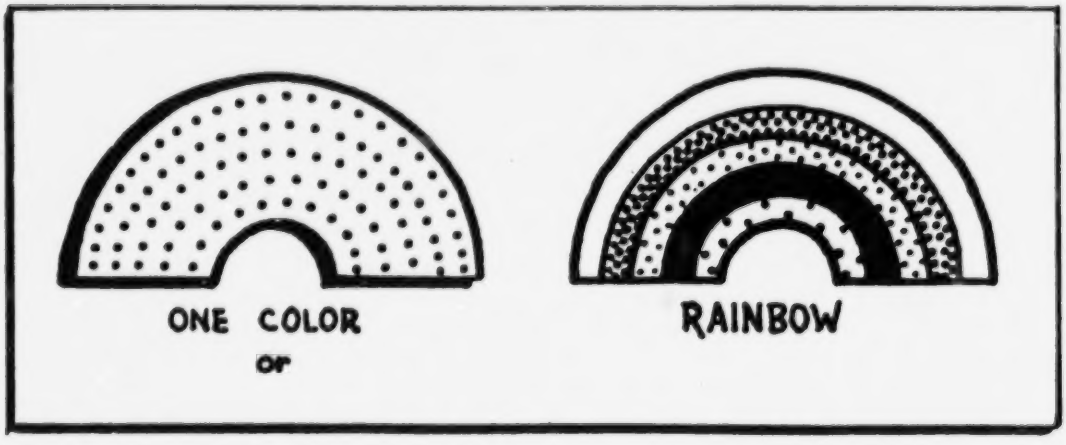
OBJECTIVE: To emphasize that the world is a more exciting place *because* of its many varieties.

MATERIALS: White paper cut into arched shapes, water colors, brushes, and water.

PROCEDURE: Pass out an arched shape paper to each child, a brush, some water colors and a container of water. Have students choose a color they think is pretty and paint all of the arch with it.

Now pass around another arched shape paper. Ask them to pick one color and paint it as a stripe starting at one edge of the arch, continuing to the other edge. Select another color and paint it alongside the first stripe in the same way. Continue on using other colors until the paper is covered. Ask them what it looks like. (The result should look like a rainbow.)

Lay arches side by side and compare. Ask children which is more interesting. Children usually respond that the rainbow with several colors is more interesting. Discuss the beauty of variety.



from RAINBOW ACTIVITIES Seattle Public Schools, 1977.

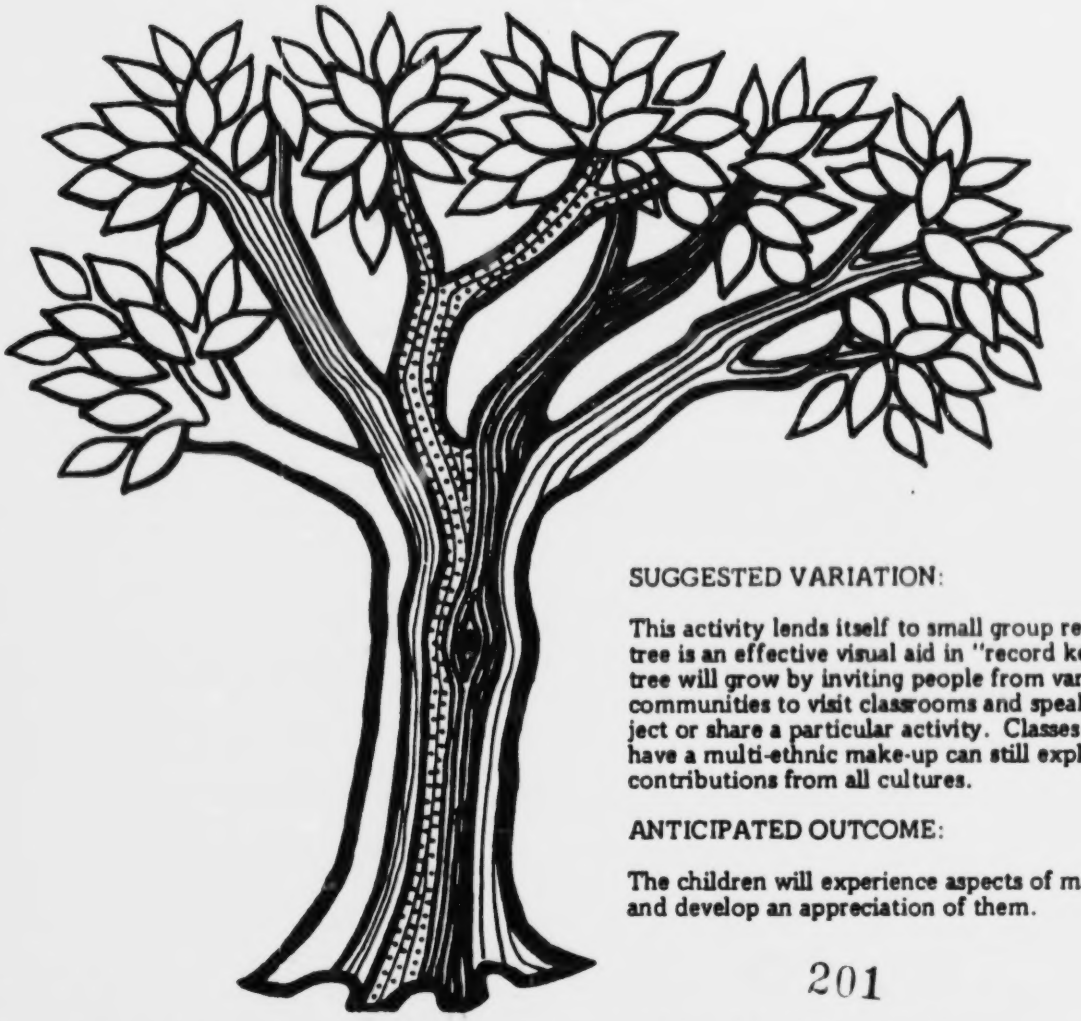
S pg 3

Our Tree Will Grow

OBJECTIVE: To promote a sense of appreciation for the various cultures that are part of America and enhance our lives.

MATERIALS: One large tree with five large limbs in the people colors (red, white, yellow, brown, black). Tree can be drawn on construction paper made of papier mache, etc. Branches "growing" from large limb in corresponding people colors. Many leaves - green. Felt pens, tape or glue.

PROCEDURE: The leader will explain that the tree is somewhat like a "family tree". We will demonstrate how we enrich our lives by acknowledging contributions from many cultures. These contributions will be written on the leaves; the leaves will be attached to the appropriate branch. (Control of acceptable items for the leaves is left up to the discretion of the leader.) Some leaders have introduced the tree with a limited subject area, i.e., music from different cultures and leaders from different cultural backgrounds in our city, books we have read, etc. Encourage the students to keep the tree "healthy" by making sure each branch has many leaves.



SUGGESTED VARIATION:

This activity lends itself to small group research. The tree is an effective visual aid in "record keeping". The tree will grow by inviting people from various ethnic communities to visit classrooms and speak on a subject or share a particular activity. Classes that do not have a multi-ethnic make-up can still explore the many contributions from all cultures.

ANTICIPATED OUTCOME:

The children will experience aspects of many cultures and develop an appreciation of them.

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from RAINBOW ACTIVITIES Seattle Public Schools, 1977.

HEROES

Kim Spaetig, Lakeview
Diane Henry, Mark Twain
Glenna Matson, Ben Franklin
Peggy Anderson, Ben Franklin
Stephanie Jenson, John Muir

Grade(s)	Subject(s)	Country/Culture	Time
5-6	Social Studies	U.S. & China	5 days

Objectives

1. The student will develop the ability to understand the concept of heroes in different cultures by writing a comparison of the heroes studied.
2. The student will develop an understanding of the process of constructing time lines by doing it.
3. The student will develop the ability to understand sayings by explaining and illustrating their meanings.

Cross-Cultural Skills

1. Understands that other countries have heroes who are admired as are U.S. heroes.

Materials (* indicates material included in this unit)

1. Resources on Confucius and Ben Franklin from library.
2. Worksheet on Confucius and Ben Franklin.*

PROCEDURES

Day 1-2

1. Have groups of two (one reader, one writer) find answers to questions on worksheets (figure 1) through a variety of reliable, current, and accurate resources which have been gathered by the teacher.

Day 3

1. Have groups find sayings of Confucius and Franklin and list on large charts around the room.
2. Have groups illustrate sayings - one of each.

Day 4

1. Groups present illustrations to class and explain orally.
2. Roleplays of Confucius and Ben Franklin could be developed.

Day 5

1. As an introduction to timelines, have students develop a personal timeline that includes personal and world events.
2. Have students develop timeline comparing Confucius and Franklin and world events.

Day 5 Evaluation

1. Choose your favorite saying by Confucius or Franklin and illustrate it.
2. List three ways Confucius and Franklin are similar.

Teacher Reference

"National Heroes: Who is Great and Who is Not?" pp. 13-14. Intercom 106 - March 1985. Global Perspectives in Education, 218 E. 18th Street, N.Y. 10003.

Extension

Global Awareness - When we study another country, the students will choose a hero and follow the model established in this unit.

S pg1

HEROS DATA SHEET

	CONFUCIUS	FRANKLIN
1. When did they live? 2. Where did they live? 3. What was their family background?		
4. What was their educational background?		
5. What was the "world condition" for them?		

HEROS DATA SHEET p 2

	CONFUCIUS	FRANKLIN
6. What major changes happened to them during their lifetime?		
7. How were they liked during their lifetime?		
8. What character traits did they have? What made them outstanding?		

S pg 3

HEROES DATA SHEET p 3

	CONFUCIUS	FRANKLIN
9. Name five(5) contributions they made to society.		
10. How did they change the course of history?		
11. Select and explain five(5) of their most familiar sayings		

WHY RICE?

Priscilla Zimmerman, Bethel School District
Joyce Hoffer, Mercer Island School District
Maria Elena Diaz, Lake Washington School District
James Kolberg, Longview School District
Colleen Wilson, Kent School District
Bob Knowles, Issaquah School District

Grade(s)	Subject(s)	Country/Culture	Time
4	Social Studies	Japan	3 days

Objectives

1. The student will understand and appreciate the influence of rice on Japanese culture: food, festivals, customs, technology, health and the arts.

Cross-Cultural Skills

1. Recognizes similarities and commonalities.
2. Recognizes the influence of one's own culture.
3. Recognizes that how people live and do what they do is influenced by their environment.

Materials (* indicates material included in this unit)

1. Japanese artifacts such as paper, rice, candy, crackers, rice cakes, nose tissue, dolls, rice husk, rice dishes.
2. Map of Japan.
3. Scenes of countryside (books, magazines, filmstrips on Japan).
4. Handout on growing rice.*
5. Japanese folk tales involving rice, "The Old Man and the Dog" or "Rolling Rice Cakes."

PROCEDURES

Day 1

1. Ask students to find common elements in Japanese artifacts.
2. Describe and discuss rice comparing it to corn, timber and other resources of our culture.
3. Ask students to bring artifacts to school that show how corn and timber are used in our culture.

Day 2 Why Rice?

1. Using a map of Japan and pictures of Japanese countryside, have class generate a description of the climate of Japan. Have this validated by a reference check.
2. Distribute the handout on growth of rice.
3. Share data concerning temperature, length of season, etc., from encyclopedia. Ask children if rice could be grown in our locale. Why or why not?
4. Ask children if rice can be grown easily in Japan. Why or why not?
5. Draw a conclusion.

Day 3

1. Read The Old Man and the Dog or Rolling Rice Cakes.
2. Discuss the significance of rice in Japanese folk literature.

Teacher Reference

1. Folk tale references.
2. Japanese Festivals. Helen Bauer & Sherwin Carlquist, Charles E. Tuttle Co., Tokyo, 1983.
3. Japanese Folk Literature: A Core Collection and Reference Guide, by Joanne P. Algarin, N.Y., Bowker, 1982.

Sources of Maps

Map of Japan - Ministry of Foreign Affairs. Topography 1 side, political other side.

Excellent maps in Learning With Enjoyment, Univ. of Illinois.

Possible Extensions

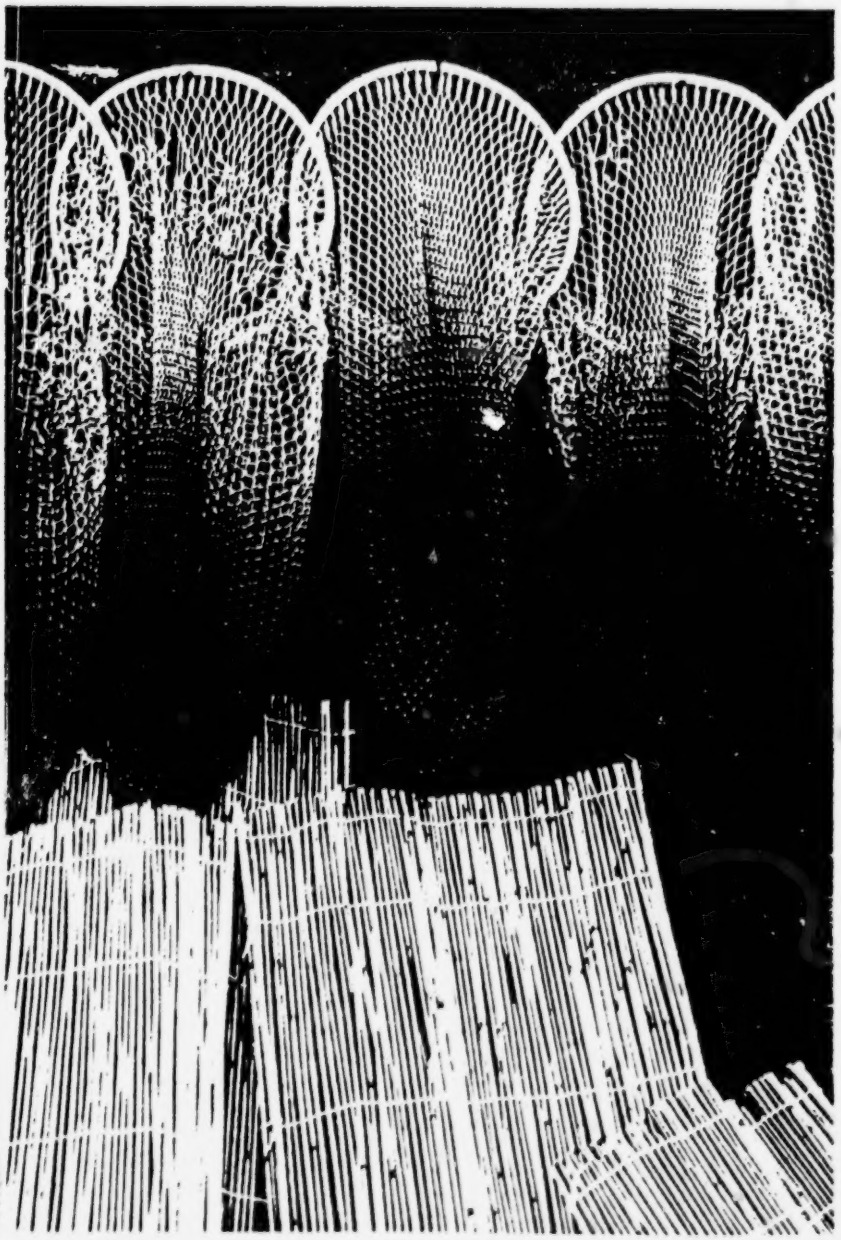
1. Rice as food
   a. Nutrition
   b. Social & psychological connotations.
   c. Festivals.
   d. Artistic/aesthetic/arrangement
2. Rice Paper
   a. Block printing
   b. Calligraphy
3. Rice Technology
   a. Methods of farming - past and present.
   b. Uses of rice.
   c. Economics.
   d. Trade.

Sp 1

Stages of Rice Cultivation

Life Cycle of the Rice Plant		Important Points in Rice Cultivation
Nurturing Stages of Growth	Sowing the seeds	1. Initial fertilizing 2. Levelling the paddy field
	Transplanting the seedlings	3. Transplanting 4. Weeding & Spraying
	Putting down roots	5. Cultivating and weeding 6. Early supplementary fertilizing
	First stage of shoot growth	7. Preventative spraying 8. Weeding
Propagating Stages of Growth	Development of the immature head	9. Head fertilizing
	Cell production and splitting (Meiosis)	10. Preventative spraying 11. Full-scale fertilizing
	Head and spikelets appear	12. Final preventative spraying 13. Draining 14. Harvesting
	Maturation	

Agricultural Calendar and Festivals in Japan



Traditional village life in Asia is virtually ruled by the agricultural calendar. *Asian Culture*, the Bulletin of the Asian Cultural Centre for UNESCO, has published an issue on the "Agrarian Rituals and Festivals" of Asia, with articles on India, Sri Lanka, Southeast Asia, Korea, and the National Minorities of China. Included in the issue is a three-page calendar of festivals and agrarian rituals for Sri Lanka, Burma, Thailand, Cambodia, and Japan. Reproduced below is the calendar for Japan.

Although Japan has become one of the world's most productive industrialized nations, traditional village life was ruled by the agricultural, lunar calendar—just as it was for most of Asia. The remnants of this agricultural influence still permeate Japanese society, even in the areas in which industrial production has replaced agricultural production as the chief means of income. The rituals of the agricultural calendar have cultural influence on the daily life of Asia that remains an integral part of even the most modernized Asian areas.

Excerpted from *Asian Culture*, Summer 1982, No. 32, p. 29. Reprinted, with permission. Copyright © 1982. The Asian Cultural Centre for UNESCO. Printed by Taito Printing Co. Ltd., Tokyo. This calendar prepared by Haruo Misumi, Head, Division of Performing Arts, Tokyo National Research Institute of Cultural Properties, Japan. Subscriptions to *Asian Culture* are available for U.S. $12.00 including air postage; single copies are available for U.S. $3.00 including surface postage. For information, write to The Asian Cultural Centre for UNESCO, Book Publisher's Bldg., No. 6, Fukuromachi, Shinjuku-ku, Tokyo, Japan.

 Photo credit: Ted Scott, from an exhibition at the Asian Centre, University of British Columbia, *Japanese People, Japanese Things*, October 30 – November 20, 1983.

Field work	Local Month	Agrarian Rituals and Festivals
	The twelfth month*	
	The first month ★	Varieties of festivals are held at beginning of the year, praying for an abundant harvest that year. *Ta-asobi* (rice-field play) is performed by farmers in the yard of the shrine, who mimic the entire rice cultivation process with the belief that acting out the production of an abundant rice crop will bring about the same situation in reality. *Ta-u-e-odori* (rice-planting dance) is danced by young people in northern Japan, depicting in song and dance the favourable development of the rice crop.
	The second month	
◈ ◇	The third month	The villagers go to the nearby mountains where they feast and return home with branches of cherry or azalea blossoms, which are believed to be the sacred dwellings of the god of the fields who shut himself in the mountains during the winter.
❖	The fourth month	At the time of the transplanting a festival is held to invite the spirit of the rice directly into the paddies. A special seat is set up in the fields and the god is invited to it. Then the village girls who become shrine maidens to wait on the gods, enter the fields and plant the seedlings
	The fifth month	In some villages in Hiroshima Prefecture, beautifully decorated cows first enter the fields to till the soil, followed by the singers called *sanbai*, representing the god of the fields and a Japanese orchestra composed of flutes, bells, and drum, and rice-planting girls.
	The sixth month	So-called *summer festivals* are held to eliminate natural disasters and protect the rice from harmful insects and pestilence. In times of drought, the villagers would form groups and dance wildly to the beat of the drums, believing that the beating of the drum should influence the thunder and cause violent rains to fall.
	The seventh month	*Obon Festival:* People hold memorial services for the souls of their ancestors.
◉	The eighth month	*Hassaku* or *Sakudanome* is held to pray for the realization of a rich harvest. In some places people go out in the fields where they chant prayers for the growth of the rice and make offerings of dumplings and *mochi* (rice cake).
	The ninth month	
	The tenth month	Varieties of *harvest festivals* are held at this time to offer the new rice to the gods and at the same time people eat their fill and rejoice at the abundant harvest. Farmers parade with floats around the town and festival orchestras compete with each other.
	The eleventh month	Festival is held to bid farewell to the gods who have been in the fields since the spring. The rite, called *Kagashi-age*, features prayers and offerings to the dolls called *kagashi* that symbolize the gods of the field. Other locales perform *A-e-no-koto*, in which the master of the house invites the gods for a meal.

* Students should be made aware that these months are based on the lunar calendar. The first month, New Year's season, usually falls in early February according to the calendar followed in the West. A comparison of lunar and Gregorian (solar) calendars might make an interesting research project for the class.

◈ Ploughing and Harrowing of the paddy field ≡ Maintenance of irrigation facilities ◇ Sowing of the rice seed ≡ Weeding, Irrigating, and Application of fertiliser
❖ Transplanting of rice seedlings ★ Traditional New Year ◉ Harvesting (Reaping, Threshing, Winnowing, and Storing)

KOREA THROUGH STORYTELLING
(A PROGRAM FOR LIBRARIANS)

Geraldine Troy, Lake Washington

Grade(s)	Subject(s)	Country/Culture	Time
Library K-6	Storytelling-Literature	Korea	All year

Objectives

1. Student will appreciate storytelling as an art in itself.
2. Student will appreciate storytelling as a communication tool, the oral tradition.
3. Student will appreciate the culture of Korea through hearing the art of the storyteller.
4. Student will appreciate the culture of Korea through information discussed by the teacher.
5. Student will appreciate Korean culture by telling tales from Korea to each other.
6. Student will learn the process of telling a story by telling a story.

Cross-Cultural Skills

1. Accepts differences as positive.
2. Recognizes similarities and differences.

Materials (* indicates material included in this unit)

1. Folk tales of Korea, Laos, Japan, China. A-V materials on Korea. Recordsings of Korean music.

PROCEDURES

Week 1 and 2

1. Give class information that is needed to better understand and enjoy tale.
2. Tell folk tale from Korea.
3. Provide materials in library for staff and students to use:

   a) Books
   b) Filmstrips
   c) Pictures, other materials
   d) Slides of Korea
   e) Music from Korea

Week 3 & 4

1. Same as above but add a tale from Laos.
2. Add material from Laos.
3. Add Korean coloring book.
4. Invite a storyteller, perhaps a parent, to tell a story.

Week 5 & 6

1. Same as above but add a tale from Japan.
2. Add material from Japan.
3. Add snack from Korea to storytelling session.

Weeks 7 & 8

1. Same as above but add a tale from China.
2. Add material from China.
3. Discuss differences and similarities in tales, the extent depending on the grade level.
4. Ask children to tell tale from China.
5. Prepare classes for storytellers coming in May.
6. Discuss and show "costumes" from relevant cultures.

Weeks 9 & 10

1. Invite storytellers to tell stories from Korea and Laos.
2. Evening festival of storytelling for parents and community.
3. Serve snacks from two countries.

Weeks 11 & 12

REST!

Teacher Reference

Sun & Moon, Fairy Tales from Korea, seven stories from Korea, large full-color pictures, $14.50 available through OURS.

The Pumpkin Sparrow, Claudia Fregosi, delightfully illustrated folk tale for young readers, hardcover. Order direct from publisher: Greenwillow Books, Div. of Wm. Morrow & Co., 105 Madison Ave., New York, NY 10016, $7.25.

Tales of a Korean Grandmother, paperback containing 32 colorful and intriguing Korean folk tales, $8.00, available from OURS and University Bookstore.

Folk Tales From Korea, hardcover book for older child or adult, contains 99 authentic Korean tales, $18.50, available through OURS.

Sources of "Background Information"

World Affairs Council Resource Center - San Francisco.
Cathy Spagnoli, Seattle Storyteller.
East Asia Resource Center, U.W.
Information Center on Children's Cultures UNICEF

KOREAN FAMILY LIFE

Rae Meiser, Lake Washington School District
Terri Stook, Bellevue School District
Billie Jean Davis, Longview School District

Grade(s)	Subject(s)	Country/Culture	Time
K-6	Lang/Lit	Korea	6 days

Objectives

1. Students will discover likenesses and differences between American and Korea daily life.
2. Students will discover likenesses and differences between American and Korean families wants and differences.
3. Students will learn that arts and literature reflect the ideas and values of their culture.
4. Students will become aware of the 1988 Olympic Games and the resulting cultural exchange.

Cross-Cultural Skills

1. Accepts differences as positive.
2. Recognizes likenesses and differences.
3. Suspends judgment.
4. Recognizes how people live and why.
5. Distinguishes between myth, stereotype, and facts.
6. Develops increased interest in knowing more about Korea.

Materials (* indicates material included in this unit)

1. A Special Korean Birthday by Haw, Haku, Hau Korean - English Edition from JACP.
2. The Pumpkin Sparrow - Retold by C. Fregosi. See reference.
3. Korean New Year by Hau, Hahn, Han Korean - English Edition - from JACP.
4. Korean Children's Day - from JACP.
5. Color sheet - Korean Nat'l Flag.*
6. Material on Olympics '88.
7. The Young Man and The Tiger.
8. Darling Sun and Darling Moon.
9. Color pages (5).*

PROCEDURES

Day 1

1. Show students A Special Korean Birthday. Compare difference in written language symbols.
2. Read story to class. Note superstitions, ceremony, clothing, gifts, ceremonial food.

3. Students can try writing Korean symbols from teacher's model.
4. Write a story or draw a picture of a special part of the book.

Day 2

1. Tell story of Pumpkin Sparrow.
2. Discuss values - hard work, kindness, patience.
3. Have students write about the main idea of the story or compare it to a real life experience in writing.

Day 3

1. Read Korean New Year.
2. Have a Korean parent present an exhibit of Korean clothing.
3. Have children color Korean clothing ditto or draw own picture.

Day 4

1. Read Korean Children's Day.
2. Have children make a mural depicting Children's Day.
3. Learn game or dance as represented in book.

Day 5

1. Have a Martial Arts Assembly (local martial arts academies are usually willing to send people to schools to do a demonstration).
2. Have students color a Korean Nat'l. Flag.
3. Display information on the 1988 Olympic Games.

Day 6

1. Tell story - "The Young Man and The Tiger", or "Darling Sun and Darling Moon."
2. Have students color pages.
3. Have a Korean Tasting Party - planned by participating Korean parents.

Teacher References

Bilingual paperback books for elementary age children:

Korean Children's Day, $2.95
Korean New Year's Day, $2.95
Seven Korean Sisters, $2.95
A Special Korean Birthday, $5.00 available through JACP, Inc.*

Korean Folk Tales, edited by Edward Adams, delightful translations, colorful illustrations, hardcover, $6.00 each.

Shim Chung: Blindman's Daughter
Hongbu Nolbu: Two Brothers and Their Magic Gourds
Kongjee Patjee: Korean Cinderella
Kyunwoo Chikuyo: Herdboy and Weaver
Woodcutter and Nymph - bilingual available through OURS

*For addresses to this and other resource centers listed to contact or order, see Appendix B, "Source of Materials for Teaching About the Pacific Rim" in this booklet.

The Story Bag, Kim, So Un, collection of Korean folk tales, paperback, $4.75, available through OURS, University Bookstore, Wide World Bookshop.

Korean Folk tales: Imps, Ghosts, and Fairies, Im Bang and Yi Ryuk, $4.95, collection of legends by 2 famous Korean storytellers, Wide World Bookshop.

The Pumpkin Sparrow, Claudia Fregosi, delightfully illustrated folk tale for young readers, hardcover. Order direct from publisher: Greenwillow Books, Div. of Wm. Morrow & Co., 105 Madison Ave., New York, NY 10016, $7.25.

Sun & Moon, Fairy Tales From Korea, seven stories from Korea, large full-color pictures, $14.50 available through OURS.

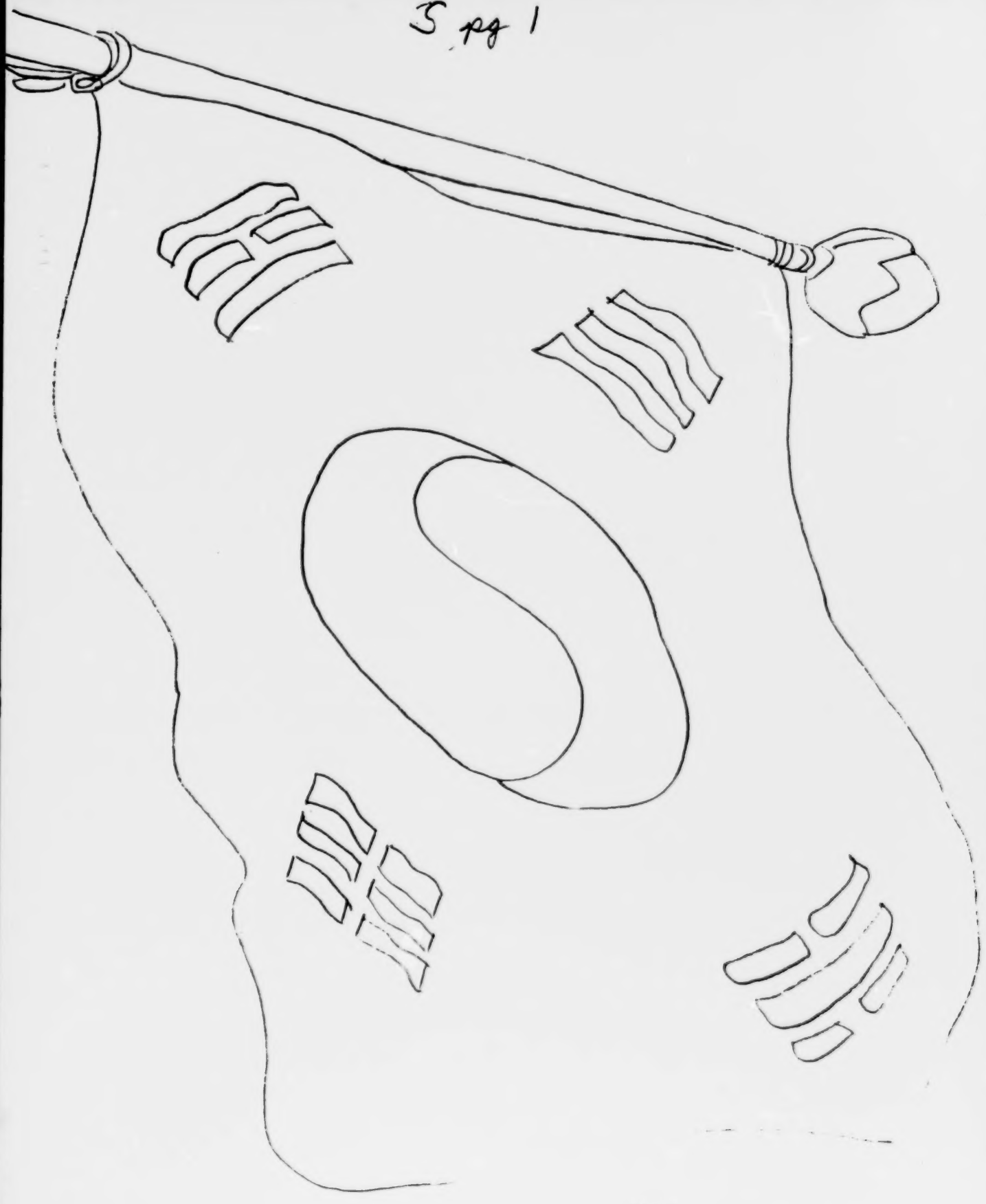
Tales of a Korean Grandmother, paperback containing 32 colorful and intriguing Korean folk tales, $8.00, available from OURS and University Bookstore.

Folk Tales From Korea, hardcover book for older child or adult, contains 99 authentic Korean tales, $18.50, available through OURS.

Learning about Korea Coloring Book, children's oversize coloring book showing everyday scenes from Korea, $3.50, available through OURS.

Parents of Korean children in our schools have shown a real need and high competency in sharing clothing (ceremonial) and special national dishes they have prepared in their attempt to be appreciated for their own cultural values and to keep in touch with their own identity. Allowing them to be guiding participants in these activities has helped their children fit into new social environments.

5 pg 1



221

169
Sp. 2 -

222

from Learning About Korea Coloring Boo

223

170

224

225

from Learning About Korea Coloring Book

(yo we ihul). Often families sleep together on [illegible] with mattress and blanket

5 of 4

Learning About Korea Coloring Book

Sp 5

from Learning About Korea

172
(ch'ark kabang): Children walk to school carrying their bookcases on their backs

APPENDIX A

ASIAN STUDY CENTERS

(COPIED WITH PERMISSION FROM THE
EAST ASIA RESOURCE CENTER,
UNIVERSITY OF WASHINGTON)

RESOURCE CENTERS FOR ASIAN STUDIES

*Washington State

Asian Multi-Media Center, 1608 E. Jefferson Seattle, Wa. 323-4100

This center produces drama and art exhibits on Asians in America in cooperation with the local Asian community. They produce programs for demonstration in elementary and secondary schools.

Center for Asian Arts, University of Washington, Seattle, Wa. 543-4876

The purpose of this center is to promote all all aspects of Asian art including music, poetry, and painting through sponsorship of special programs and by bringing visitors from abroad to campus on one year programs.

China Books and Crafts, 101 Cherry St., Seattle, Wa. 622-2800

This store has a collection of language books, maps, photographs, and paperbacks from the People's Republic of China.

Consulate General of Japan, 801 2nd St., Seattle, Wa. MA 2-8520

The Consulate General of Japan has a list of over 100 films for loan at no charge. These are primarily cultural films.

Consulate General of the Republic of China, 607 3rd St., Seattle, Wa. MU 2-4586

The Consulate has several films for loan at no charge on traditional Chinese art, customs, and society. A copy of these holdings may be obtained by calling or writing the Consulate.

East Asia Resource Center, 170 Lewis Hall Annex, University of Washington, Seattle, Wa. 543-1921

This is a resource center designed for teachers of Chinese, Korean, and Japanese studies, and the center office has copies of audio-visual and curricular materials for loan at no charge. In addition, the Center sponsors workshops, conferences and courses for teachers.

Ethnic Cultural Center, Univ. of Washington, 543-4628.

The Asian-American division of the Center sponsors programs, speakers, and films pertaining to the Asian-American experience.

Kokusai Theater, 412 Maynard, Seattle, Wa. MA 4-8818

The Kokusai Theater shows feature films from China, Japan and the Philippines with English subtitles. The theater usually shows two films a night, one in traditional and one in modern genre.

Seattle Art Museum, Volunteer Park, Seattle, Wa. 447-4710

The Museum has excellent Asian art exhibits as well as slide holdings on Asian art which can be borrowed by arrangement with the Museum. There are occasional lectures and films on Oriental art as well. The Museum also has a department of education with many resources for use in schools.

South Asia Resource Center, 431 Thomson Hall, University of Washington, Seattle, Wa. 543-4964

Teachers interested in films and educational resources on South Asia should contact this Center. The South Asia Center has copies of curriculum materials, simulation games, and other resource materials. It also sponsors courses and conferences for teachers.

Toyo Theater, 5608 Rainier S., Seattle, Wa. PA 2-9368

Shows Japanese feature films with English subtitles.

U.S.-China People's Friendship Association, "Sun Loft" building, 43rd and University Way in the U. District, Seattle, Wa.

The USCPFA is an organization concerned with education on China and sponsors numerous programs, film showings and other activities for community groups and schools. They have many films from China available at rental charge.

Wing Luke Museum, 414 8th S., Seattle, Wa. MA 3-5124

This museum of Chinese art and culture is free and open to the public.

* Important Sources of Material Outside Washington State

Association for Asian Studies, 1 Lane Hall, University of Michigan, Ann Arbor, Michigan

This is a professional organization for Asian Studies scholars and students. Membership entitles one to receive the Journal of Asian Studies, the annual Bibliography of Asian Studies, the semi-annual Asian Studies Professional Review, and the Asian Studies Newsletter.

Asia Society, 113 East 64th St., New York, New York 10021

The Asia Society, funded by the Rockefeller Brothers Fund, promotes all types of activities which relate to Asia, particularly those of a cultural nature. The Society holds exhibits, sponsors tours of performing groups, and has publications for distribution, including a useful series of annotated bibliographies of paperbacks and films on Asia.

Bay Area China Education Project (BAYCEP), Box 2373, Stanford University, Stanford, California (415) 497-4781

BAYCEP provides information, materials and curriculum consultation on China for teachers in the San Francisco area. It also organizes workshops and conferences for teachers. Many of these take place in the summer and are open to out-of-state teachers. BAYCEP is a project of the National Committee on U.S.-China Relations and is one of the largest of the projects attempting to bridge the gap between the university and pre-collegiate level in Asian Studies education. Many of the BAYCEP teaching units and resource guides are available at the East Asia Resource Center office (Seattle, Wa, 543-1921.)

Center for War/Peace Studies, 218 East 18th St., New York, N.Y. 10003

The Center for War/Peace Studies is a non-partisan, national educational research and consulting agency working with educational institutions and other organizations to increase interest in and knowledge of the international dimension and problems of conflict and change. The Center has a Schools Program designed to assist educators to improve the classroom presentation of global issues and China is one of the areas of emphasis. The Center has produced several curricular units on China and a multi-media kit entitled "Perceptions/Misperceptions, USA/China".

China Books and Periodicals, 2929 Twenty-fourth St., San Francisco, California 94110

China Books and Periodicals has an extensive collection of books, records, prints, periodicals, stamps and various other items from the People's Republic of China. They have a classroom kit of books, posters and records to supplement units on China.

China Resources Centre Project, Buchanan Building 374, University of British Columbia, Vancouver V6T 1W5 228-6401

This project is concerned with encouraging the study of China and the Chinese in Canada in the schools of British Columbia, and with making the extensive China resources of the University of British Columbia more available to schools. The Centre has copies of much teaching material on China, and has developed several packages of materials on various China topics. Issues a newsletter regularly.

Field Educational Publications, Inc., a subsidiary of Field Enterprises, Inc., 2400 Hanover, Palo Alto, California 94304 (415) 327-5100.

This organization publishes Asian Studies Inquiry Program which is a good series of teaching units about Asia. The subjects covered include Asian Thought, Changing Patterns of Asian Life, and Traditional Patterns of Asian Life. Teachers' manuals accompany the units.

Foreign Area Materials Center, 11 West 42nd St., N.Y., N.Y. 10036

The FAMC is designed to make teachers aware of materials most suitable for teaching about Asia and to prepare and distribute such materials. The Center has compiled selected bibliographies on various areas of Asia, and has numerous other materials for distribution.

InterCulture Associates, Box 277, Thompson, Conn. 06277

InterCulture Associates serves as a developer and distributor of materials for intercultural education with special emphasis on India and Africa at this time. However, it also distributes curricular materials developed by the Japanese for use in American schools and colleges. InterCulture Associates has a regular newsletter and catalogue mailing, and the staff is available for consultation and workshop sponsorship anywhere in the country.

Japanese American Curriculum Project, P.O. Box 367, San Mateo, Ca.

This project is the effort of Japanese American educators from the Bay Area. They provide all manners of assistance on Japanese American educational matters, and have compiled a great number of materials for distribution, including activity kits, audio-visual kits, and books for primary and secondary school classes. The project has produced an award winning filmstrip/cassette program "Prejudice in America: The Japanese Americans".

Japan Foundation, 333 East 47th St., New York, N.Y. 10017

The Japan Foundation's New York office has video-cassettes on various aspects of Japanese culture available for loan with only a charge for postage. The video-cassettes have English narration and run 30 minutes.

Japan Society, Inc., 333 East 47th St., N.Y., N.Y. 10017

The Japan Society is an association of Americans and Japanese devoted to discussion, exchanges, and studies regarding cultural, educational, and public affairs of interest to Japan and America. They have information and audio-visual resources on Japan, and can provide bibliographical materials.

Japan Trade Center Information Service, 1221 Avenue of the Americas, New York, N.Y. 10020

This organization offers a large selection of 27 minute, color films about Japan. Any of these films can be obtained for free use by qualified organizations. Ordering must be done at least one month in advance. For more information, or to obtain a film list, write the above address.

Kinokuniya Book Stores of America, Co. Ltd., c/o Japanese Cultural and Trade Center, 1581 Webster St., San Francisco, Ca. 94115

This is the best single source for books on Japan. Printed stock lists by subject of books on Japan in English may be obtained upon request.

Korean Information Office, Embassy of Korea, 1145 Nineteenth St. NW, Suite 312, Washington, D.C. 20036

The Korean Information Office has cultural and documentary films as well as dramatic (feature) films from Korea for loan at no charge. Reservations should be made four to six weeks ahead of the desired date. A film list can be obtained by writing to the above address.

Project on Asian Studies in Education (PASE), 300 Lane Hall, University of Michigan, Ann Arbor, MI (313) 761-1795.

PASE operates a service center on Asian Studies for teachers in Michigan, providing information, speakers, and materials. It sponsors workshops and courses during the year and in the summer, open to teachers from out of state. PASE has compiled several teaching packets on Asia.

Service Center for Teachers of Asian Studies, Ohio State University, College of Education, 29 West Woodruff Ave., Columbus, Ohio.

The Center is a clearinghouse for information on Asian resource development nationwide. One of the major activities of the Service Center has been the publication and distribution of Focus on Asian Studies, the only quarterly newsletter devoted exclusively to Asian Studies and aimed primarily at the secondary school teacher. This is an extremely valuable resource for teachers of Asian Studies at all levels, however. Write to the above address for subscription information (currently Focus costs two dollars for four issues).

APPENDIX B

Sources of Material for Teaching About The Pacific Rim

1. ARC
   310 8th Street, Suite 311B
   Oakland, CA 94607
2. The Asia Society
   725 Park Ave.
   New York, NY 10021
   *Bibliographies, curriculum, focus on Asian Studies
3. CITE
   777 United Nations Plaza, Suite 9-A
   New York, NY 10017 792-9877
   *Through Japanese Eyes, Through Chinese Eyes
4. East Asia Resource Center
   302 Thomson Hall, DR-05
   UW
   Seattle, WA 98195
   *Films & curriculum on loan, consulting
5. FIUTS - The Foundation for International Understanding Through Students
   307 Student Union Bldg. FK-30
   Univ. of WA
   Seattle, WA 98195
   *Foreign student to visit classrooms
6. Intercultural Press, Inc.
   P.O. Box 768
   Yarmouth, Maine 04096
   (207) 846-5168
   *Publication
7. Multicultural/Equity Education
   SPI
   Old Capitol Bldg. FG-11
   Olympia, WA 98504
   753-2560
   Bibliographies, curriculum, etc.
8. Sacramento City Unified School District
   Human Relations Office
   Sharing Our Diversity M-C Units
   1619 "N" Street
   Sacramento, CA 95815
   *17 different units Specific grades K-6, 14 different cultures
9. Seattle Art Museum, Education Department
   Volunteer Park
   Seattle, WA 98112
   447-4790
   *Materials about Asia Art

10. Seattle School District
Bilingual Education Programs
Bryant School
3311 - 60th N.E.
Seattle, WA 98115
(206) 587-5682
*Curriculum collection

11. SPICE
Japan Project
China Project
Stanford University
Lou Henry Hoover Bldg. Room 200
Stanford, CA 94305
(415) 497-1114
*Curriculum

CHINA

1. Center for Teaching About China
Center for US-China People's Friendship Assoc.
2025 Eye St. N.W., Suite 715
Washington, D.C. 20006
(202) 296-4147

2. China (Republic of Taiwan)
Coordination Council for NOrth American Affairs
413 Lyon Building
607 Third Ave.
Seattle, WA 98104
682-4586
682-4967
*Brochures, VTR, films

3. Consulate General of the People's Republic of China
520 12th Ave.
New York, NY 10086
(212) 697-1250
*Films for rent

(See references under General Heading)

JAPAN

1. Consulate General of Japan
3110 Rainier Bank Tower
1302 Fifth Ave.
Seattle, WA 98101
*Maps, films, VTR, brochures.

2. Japanese American Curriculum Project
414 E. Third AVe.
San Mateo, CA 94401
(414) 343-9408
*Books, curriculum

3. U.S.-Japan Education Group
1333 Gough St., Suite 6F
San Francisco, CA 97109
*Background material

KOREA

1. Chinja Creations
8233 Harrison Rd.
Bloomington, MN 55437
2. Consulate General of Rep of Korea
1125 United Airlines Bldg.
2033 Sixth Ave.
Seattle, WA 98121
682-0133
*Brochures
3. JACP, Inc.
414 E. Third Ave.
San Mateo, CA 94401
4. Korean Identity Development Society
503 N. 190th
Seattle;e, WA 98133
542-8646
5. OURS
3307 Hwy 100 North, Suite 203
Minneapolis, MN 55422
6. OURS Merchandise
3307 Hwy 100 No. Suite 203
Minneapolis, MN 55422
7. Seattle Public Schools
Bilingual Title VGII
815 4th Ave. N.
Seattle, WA 98109
8. University Bookstore
4326 University Way NE
Seattle, Wa 98105
634-3400
9. Wide World Bookshop
401 NE 45th
Seattle, WA 98105
634-3453

PHILIPPINES

1. Asian American Bilingual Center
1414 Walnut Street, Rm. 9
Berkeley, CA 94709
(415) 848-3199
*Filipino Language ARts Individual Learning Program

2. Filipino Youth Activities
   810 18th Ave.
   Seattle, Wa 98122
   (206) 323-6545
3. Philippine Consulate General
   422-430 Central Bldg.
   810 Third Ave.
   Seattle, WA 98104

DR. FRANK B. BROUILLET
Superintendent of Public Instruction
Old Capitol Building, FG-11, Olympia, WA 98504

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